Moulana Mohammed Zakariyya (Rah)

Remembrance of Death



Introduction

For almost 30 years it has been the practice of this servant to listen to the biographies, sayings or generally understood compilations of his elders in the gathering after the, *'Asr salaah*. The reason for doing so is that during this time besides the daily average of 30 to 40 visitors the local people also come. Hence, it is may heart's desire that some of the jewels of these elders fall on their ears which would benefit them in both the worlds. This servant does not know how to deliver lectures and does not desire to waste his time in futile talk.

It is not only good conviction, but rather, it is a reality that Allah *Subhanahu Wa Ta'aala* through His Bounty and Grace had given these elders a complete portion in following the *Sunnah* of Prophet (*Sallallahu Alaihi Wasallam*). Those who are well aware of the life, practices and sayings of Prophet (*Sallallahu Alaihi Wasallam*) and who participated in the gathering of these elders for a few days will themselves realise this fact. The sayings of these elders are pieces of jewels and their silence a means of internal (spiritual) progress.

With regards to this a person has appropriately said:

These are those whose sleep excles worship
Upon their piety do the Muslims feel proud.
Their Heirship of Nubuwwat (Prophethood) adorns their condition:
It is their duty to guard the Laws of Deen (Religion)
They live in this world and yet, they are completely unconcerned with it:
They move in the sea but never does the water wet their clothing
When they sit in seclusion they experience the enjoyment of congregation:
And when they come into congregation then their eloquence is silence.

How correctly and aptly has someone said:

O Allah! How many forms you have created
Let alone being hand-kissed, each one is worthy of being feet-kissed.

Therefore, their condition is a means of progress in *Imaan*. Lately, the *Khalifa* of *Hazrat Hakimul Ummat* (*Rahmatullahi Alaihi*). Doctor Abdul Hay Sahib, sent a booklet which his spiritual student, late Mas'ud Ehsan 'Alawi, compiled. This booklet contains the sayings and practices of Hazrat *Hakeemul Ummat* (*Rahmatullahi Alaihi*) which Doctor Sahib related before his attendants from time to time. Since this compilation arrived it's reading and listening continued. During this period my sincere friend, Molvi Mohammed Binori, son of Hazrat Maulana Mohammed Yusuf Binori, sent two copies of the Bayyinaat Magazine for the months Zil Qa'dah and Zil Hijjah 1394 *Hijri*. Because of it's conciseness I began listening to it thinking that it will be completed in two to three days. Two Arabic poems on the remembrance and portrayal of death in the Zil Qa'dah issue pleased me very much. I told my writer (scribe) to copy these poems in my book, *Aap Beti* number 7. On this some of my friends, especially Soofi Mohammed Iqbal Hoshyaarpori Madani, said that the subject matter regarding death which appears in the book, *Fadhaaile Sadaqaat* - Part Two, should be added to it and it would be of greater benefit if instead of including it into the actual book, *Aap Beti*, it is added as a supplement so that, firstly, it could become part of book and, secondly it could be published separately in large numbers. I approved of this view and, hence, on the 17th of Muharramul Haraam 1395 *Hijri* - a Wednesday - at the time of *Chaasht* I am beginning this booklet in the Name of Allah of the stones of *Masjide Nabawi* (*Sallallahu Alaihi Wasallam*). May Allah *Subhanahu Wa Ta'aala*, through His Bounty and Grace, make it a means of this servant to remember death excessively so that the sayings of Prophet (*Sallallahu Alaihi Wasallam*): *"Remember the breaker of the worldly pleasures i.e., death, excessively"* could be acted upon.

Firstly, I will commence with those *Ahadeeth* which have appeared in Fadhaaile Sadaqaat - Part Two regarding death. Thereafter, these two Arabic poems which was the actual cause of this booklet with their translation will be noted down. In the end I will also note two poems of Khajah Azeezul Hasan Majzoob, *Darse Ibrat* and *Muraaqabah-e-Maut*, who had a lot of affection in his life time for this servant. May this compilation become a means of remembering death excessively.

In The Name Of Allah The Most Beneficent, The Merciful

Hazrat Ibne Umar (*Radiyallahu Anhu*) says: "I was one among ten people who came into the presence of Prophet (*Sallallahu Alaihi Wasallam*). One Ansari stood up and asked Prophet (*Sallallahu Alaihi Wasallam*): "Who is the most intelligent and careful person?" Prophet (*Sallallahu Alaihi Wasallam*) replied: "Those people who remember death most and prepare for it most. These are people who have excelled in the nobility of this world and the honour of the hereafter." [Reported by Ibne Abud Dunyaa and Tabraani in *Jaamiuos Sagheer* with a good chain of narration. Ibne Maajah has reported it briefly with a good chain of narration as it appears in Targheeb.]

Commentary

Many *Ahadeeth* under different topics have been narrated from Prophet (*Sallallahu Alaihi Wasallam*) regarding the remembrance of death. Some of these narrations have already been mentioned under the *Hadeeth* of restraining hopes. Amongst them the commands of Prophet (*Sallallahu Alaihi Wasallam*) has been mentioned in different narrations that remember the breaker of pleasures excessively, i.e., death. I am mentioning this topic separately because of the importance given to it by Prophet (*Sallallahu Alaihi Wasallam*). Excessive remembrance of death is a means of:

1. restraining hopes;
2. preparing for death;
3. non-attachment towards the world (which is the actual object);
4. to prevent amassing unused wealth;
5. helps to gather a treasure for the hereafter;
6. a thing which encourages repentance from sin and
7. a prevention from oppressing others and not fulfilling their rights.

In short this deed includes within itself many benefits. For this reason it is the practice of the *Masha'ikh* of *Sulook* (the divines) to specially control their followers to meditate over death according to their appropriate conditions.

In one *Hadeeth* it is stated that a youngster stood up in a gathering and said: "O Prophet (*Sallallahu Alaihi Wasallam*)! Who is the most intelligent amongst the *Muminen*?" Prophet (*Sallallahu Alaihi Wasallam*) said: "The person who remembers death excessively and makes the best preparation before it comes."

[Ittihaaf]

Once Prophet (*Sallallahu Alaihi Wasallam*) read the *Aayah*: "Whoever Allah *Ta'aala* wishes to grant guidance He opens his chest for Islam (he understands Islam completely)."

[Al An'aam, Aayah 12]

Thereafter, Prophet (*Sallallahu Alaihi Wasallam*) said: "When the Light of Islam enters a person's bosom his bosom opens up for it." Someone said: "O Prophet (*Sallallahu Alaihi Wasallam*)! Is there any sign which indicates that Islam has entered the bosom?" Prophet (*Sallallahu Alaihi Wasallam*) said: "When disinclination towards the deceptable House (the world) develops, there is an inclination towards the everlasting world (*Aakhirah*) and there is preparation before the coming of death."[1] Prophet (*Sallallahu Alaihi Wasallam*) said: "I had asked permission to visit the grave of my mother and it had been granted. You should visit the grave-yard because this reminds you of death." In one *Hadeeth* it has come that from it a lesson is learnt. In another *hadeeth* it has come that visiting the graveyard causes disinclination towards the world and the hereafter comes to mind.

Hazrat Abu Zarr (*Radiyallahu Anhu*) says that Prophet (*Sallallahu Alaihi Wasallam*) told me: "Visit the graveyard, it will remind you of the *Aakhirah*. Give *ghusl* (bath) to the dead, it is a remedy for

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1. *Mishkaat*

those bodies which are devoid of good deeds. From it a lot of advice is attained. Take part in the *janaazah Salaah*. It is possible that it will create some grief and sadness in you, for a person who is concerned with his *Aakhirah* is under the Shadow of Allah and he searches for every good."[2] In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) has said: "Visit the sick and accompany the *Janaazah* for this is a reminder of the *Aakhirah*."

A wise person was accompanying a *janaazah*. Enroute the people were expressing their grief and sorrow for the deceased. The wise person remarked: "It would be much more beneficial if you expressed grief and sorrow over yourselves. This person has passed away and he has saved himself from three calamities: In future he will not have any fear of seeing the Angel of Death; he will not experience the difficulties of death and he has no fear of an evil end (death). Hence, you should worry since you have to pass through these three stages."

Hazrat Abu Dardaa (*Radiyallahu Anhu*) was accompanying a *Janaazah*. A wayfarer asked: "Whose *janaazah* is this?" Hazrat Abu Dardaa (*Radiyallahu Anhu*) replied: "This is your *janaazah* and if you dislike what I say then it is my *janaazah*." (Meaning that this is the time to remember your death. It is unsuitable to turn one's attention towards useless talk on this occasion).

It is the saying of Hazrat Hasan Basri (*Rahmatullahi Alaihi*): "It is very astonishing that those people who have been commanded to prepare for the journey (of the hereafter) and the announcement for their early departure has already been made yet they are involved in the play of this world." It is famous about him that whenever he used to see a *janaazah* his condition would become such becasue of grief and sorrow that it seemed as if he had just returned from the burial of his mother. *[Tambihul Ghaafileen]*

Hazrat *'Ayesha* (*Radiyallahu Anhaa*) says: "A Jewess came to

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2. Targheeb

her and in return for some favour she said: "May Allah *Subhanahu Wa Ta'aala* save you from the punishment of the grave." Hazrat *Ayesha* (*Radiyallahu Anhaa*) asked Prophet (*Sallallahu Alaihi Wasallam*):" Is there punishment in the grave?" Prophet (*Sallallahu Alaihi Wasallam*) replied: "Most definitely, there is punishment in the grave." Thereafter Prophet (*Sallallahu Alaihi Wasallam*) used to always seek protection from the punishment of the grave after every *salaah* (for the sake of teaching the people).

In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) has said: "The deceased in the grave are punished so severely that even the animals can hear them screaming." In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) says: "Were it not for ny apprehension that you would discard burying the dead I would have made *du'aa* to Allah *Subhanahu Wa Ta'aala* to enable you to hear the punishment of the grave." Whenever Hazrat Usman (*Radiyallahu Anhu*) used to stand at the grave side he used to cry so excessively that his blessed beard would become wet. Someone asked: "Why do you not cry so much when mention is made of *Jannah* and *Jahannam* as you would cry when mention is made of the grave?" He replied: I heard Prophet (*Sallallahu Alaihi Wasallam*) saying: "The grave is the first stage from the stages of the *Aakhirah*. Whoever has passed it easily all the other oncoming stages will be easy for him and whoever is afflicted with punishment in it for him the oncoming stages will be even tougher." And I have also heard Prophet (*Sallallahu Alaihi Wasallam*) saying: "I have not seen any scene more severe than the scene of the grave." In another *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) is reported to have said: "Every morning and evening, the deceased is shown his abode which he will enter after the Day of *Qiyamah*. If he is from amongst the inmates of *Jannah* he is shown his abode in *Jannah* (because of which he will become happy and glad in his grave) and if he is from amongst the inmates of *Jahannam* he is shown his abode in *Jahannam* (because of which his grief and worry will always be increased)."

Hazrat *Ayesha* (*Radiyallahu Anha*) says: "Once a Jewish lady came to my door to beg for food saying: Give me some food. May Allah *Subhanahu Wa Ta'aala* protect you from the mischief of Dajjaal and the punishment of the grave!" Hazrat *Ayesha* (*Radiyallahu Anha*) says: "I caused this lady to wait until Prophet (*Sallallahu Alaihi Wasallam*) returned. I informed Prophet (*Sallallahu Alaihi Wasallam*) of the two things the Jewish lady said. Prophet (*Sallallahu Alaihi Wasallam*) said: "The mischief of Dajjaal is such that no Prophet from amongst the *Ambiyaa* (Alaihimus *Salaam*) who had lived before me who did not warn his *Ummah* about this mischief, but I am going to say something with regard to Dajjaal which no Prophet has said until now and that is: Dajjaal is one-eyed and on his forehead the word, '*Kaafir*', will be written which every believer will read. With regard to the trial of the grave this happens: When a pious person passes-away the angel seats him in the grave. He sits in such a way that he is not bewildered not is he sad. Thereafter, he is questioned with regard to Islam, thus: What have you to say about Islam? Then he is asked: What do you say with regard to this Person i.e. Prophet (*Sallallahu Alaihi Wasallam*)? He replies: This is Mohammed (*Sallallahu Alaihi Wasallam*) who came to us and brought to us clear signs from Allah *Subhanahu Wa Ta'aala*. We believed in all what Prophet (*Sallallahu Alaihi Wasallam*) brought to be true. After this he is first shown a place in *Jahannam*, where he sees people falling over one another. He is told: Look at this place. Allah *Subhanahu Wa Ta'aala* has saved you from this difficult. Thereafter, he is shown a place in *Jannah* where he sees a lot of beauty and splendour and he continues to look at the scenes of it's pleasure. He is told: This is your abode (after *Qiyamah* you will be brought here). In the world you had conviction (*Yaqeen*) of the *Aakhirah*, in this condition you passed away and in this condition you will be resurrected from your grave on the Day of *Qiyamah*. When an evil person dies he is seated in the grave, bewildered and frightened. He is asked the same questions (which were mentioned before). He replies: I do not know anything. Firstly, the Doors of *Jannah* are opened for him. He is shown the beauty, splendour and bounties of *Jannah* and it is said to him: This was your

original abode but you have been removed from here. Then he is shown *Jahannam* where he sees people falling over one another and he is told: This is your abode. In the world you remained in doubt, in that condition you died and in the same condition you will be resurrected on the Day of *Qiyamah*." *[Targheeb]*

Abu Qatadah (*Radiyallahu Anhu*) says: "Once a *janaazah* passed by Prophet (*Sallallahu Alaihi Wasallam*). Seeing it Prophet (*Sallallahu Alaihi Wasallam*) said: "This person has either found relief or others have been relieved of him." Then Prophet (*Sallallahu Alaihi Wasallam*) said: "When a *Mo'min* servant passes away he is relieved from the difficulties and troubles of this world and he goes into the Mercy of Allah *Subhanahu Wa Ta'aala* (He finds relief). When an evil person dies, other people, places, trees, and animals find relief because of his death. This is so because the evil of sinning causes calamities to decend in the world. Due to this rains are stopped, mischief spreads in the cities, trees dry up and even the animals experience difficulty in obtaining fodder. Hence, every one is relieved when an evil person dies because through his evil everybody experienced difficulty."

Hazrat Ibne Umar (*Radiyallahu Anhu*) says that once Prophet (*Sallallahu Alaihi Wasallam*) caught my shoulders and said: "Live in this world like a stranger, rather like a traveller."

Hazrat Ibne Umar (*Radiyallahu Anhu*) says: "When you spend the morning do not await the evening and when you spend the evening do not await the morning. Prepare for your sick period in your health (i.e. whatever deeds a person does while being healthy he will receive it's rewards when he is sick) and prepare your provisions for your death during your life-time." *[Mishkaat]*

Hazrat Abu Hurairah (*Radiyallahu Anhu*) says: "Once we walked with a *janaazah* in the Company of Prophet (*Sallallahu Alaihi Wasallam*). Reaching the grave yard, Prophet (*Sallallahu Alaihi Wasallam*) sat at the side of one grave and said: "No day passes over the grave wherein it does not announce in a very eloquent and clear voice: "O Son of Adam! You have forgotten me. I am a house of

solitude. I am a house of Strangers, I am a house of horror, I am a house of insects, I am a very narrow house except for that person whom Allah *Subhanahu Wa Ta'aala* causes me to expand." Thereafter Prophet (*Sallallahu Alaihi Wasallam*) said: "The grave is either a garden from amongst the Gardens of *Jannah* or a pit from amongst the Pits of *Jahannam*."

Hazrat Sahl (*Radiyallahu Anhu*) says that one *Sahaabi* (*Radiyallahu Anhu*) passed away. The *Sahaabah* (*Radiyallahu Anhum*) began to praise him. They made mention of his excessive '*ibaadah*. Observing silence, Prophet (*Sallallahu Alaihi Wasallam*) listened to them. When they finished Prophet (*Sallallahu Alaihi Wasallam*) asked them: "Did he ever remember death?" The *Sahaabah* (*Radiyallahu Anhum*) replied: "He never used to mention it." Then Prophet (*Sallallahu Alaihi Wasallam*) asked them: "Did he discard his desires? (for example, he desired to eat something but did not do so)." The *Sahaabah* (*Radiyallahu Anhum*) replied: "He had never done so." Prophet (*Sallallahu Alaihi Wasallam*) said: "This *Sahaabi* (*Radiyallahu Anhu*) will not reach those stages which those of you will reach when you do these two things (i.e. remembering death and discarding desires)."

In another *Hadeeth* it is reported that that mention was made of the excessive worship and mujaahadah (striving) of one *Sahaabi* in the Company of Prophet (*Sallallahu Alaihi Wasallam*). Prophet (*Sallallahu Alaihi Wasallam*) asked: "To what extent did he remember death?" The *Sahaabah* (*Radiyallahu Anhum*) replied: "We never heard him mentioning it." Then Prophet (*Sallallahu Alaihi Wasallam*) said: "Then he is not of that stage (which you understood him to be in)." Hazrat Baraa (*Radiyallahu Anhu*) says: "We were with Prophet (*Sallallahu Alaihi Wasallam*) in the burial of one *janaazah*. Reaching there Prophet (*Sallallahu Alaihi Wasallam*) sat by the side of one grave and cried so much that the ground became wet. Prophet (*Sallallahu Alaihi Wasallam*) said: "Brothers! Prepare (i.e. for going into the grave)."[1]

1. *Targheeb*

Hazrat Shaqeeq bin Ibrahim (*Rahmatullahi Alaihi*) says: "In four things a person conforms with me by way of his tongue but opposes me by way of his deeds.

1. He says that we are the servants (and slaves) of Allah *Subhanahu Wa Ta'aala*, yet he does the deeds of free people.
2. He says that Allah *Subhanahu Wa Ta'aala* is responsible for our sustenance, yet his heart is not at ease upon this repsonsibility until such time that he is not in the possession of any worldly material;
3. He says that the hereafter holds virtue over the world, yet he always worries about hoarding wealth for this world (he has no worry for the hereafter); and
4. He says that death is inevitable, it will definitely come, yet his deeds are like those who do not want to die."

Abu Haamid Laffaaf (*Rahmatullahi Alaihi*) says: "Whoever remembers death excessively is honoured with three things:-

1. He repents quickly;
2. He is contented with his wealth and;
3. Eagerness and attachment is created in his *ibaadah.*

And whoever is unmindful of death is afflicted with three punishments:—

1. His repentance from sins is delayed;
2. He is unhappy with his income (he always considers it to be meagre no matter how much it may be); and
3. Laziness is created in his *ibaadah*."*[Tambihul Ghaafileen]*

Imaam Ghazali (*Rahmatullahi Alaihi*) says: "All praise is only for that Pure Being Who has twisted the necks of mighty oppressors and tyrants, broken the backs of great kings and terminated the hopes of rich treasure owners through death. All these people were such that

they hated the remembrance of death, but when the Command of Allah came (i.e. the time of death) they were thrown into a pit. From high mansions they were flung beneath the ground; from soft beds in the illumination of electric bulbs they were thrown into the darkness of the grave; instead of playing with slave-boys and slave-girls they got entangled with the insects of the earth; instead of enjoying delicious food and drink they were made to roll in dust and instead of being in the company of friends they were made to suffer the dreariness of solitude. Have they protected themselves against death by means of a strong fort or have they adopted any other means to save themselves from death? Pure is that Being Who has no partner is His Quality of Force and Subdual. Only His being is Ever Living. None resembles Him. When everybody has to face death; return to the soil; live with the insects of the grave; face Munkar and Nakeer (i.e. angels); stay beneath the earth, an abode for a long period of time; be a witness to the severe scenes of the Day of *Qiyamah* and thereafter to be still ignorant of whether one will enter *Jannah* or Jahannum, then it is of utmost importance that the worry of death should subdue every person. It's concern should overpower everything else; it's remembrance should remain a hobby; engaging in it's preparation should always continue and awaiting it's approach should always be one's occupation as no particular time has been appointed for it's approach for it is unknown when it will come." Therefore Prophet (*Sallallahu Alaihi Wasallam*) has said: "An intelligent person is he who has control over himself and remains occupied in those deeds which will benefit him after death." Preparation for a certain thing cannot take place unless a person is always concerned about it and always remembers it. A person who is engrossed in this world, entangled in the deceptive things of this world and fascinated by it's enjoyments, his heart becomes completely negligent of death, and if death be remembered he dislikes it. With regard to this Allah *Subhanahu Wa Ta'aala* says:—

"The death which you are running away from will seize you. Then you will return to that Pure Being Who Knows the unseen and the seen. He will inform you about that which you did." *[Surah Jum'ah]*

The *Ulema* have written that people are of four types with regard to death:—

1. The first are those who are engrossed in this world. They dislike the remembrance of death because it causes a detachment from worldly pleasures. Such people never remember death, and if, per chance, they remember it, they remember it with dislike because it fills them with sorrow and they are grieved to lose the world.

2. The second are those who turn towards Allah *Subhanahu Wa Ta'aala* but they are in the initial stages. Through the remembrance of death they fear Allah *Subhanahu Wa Ta'aala* and because of death their repentance strengthens. Such people fear death not because they will lose the world but rather because their repentance is incomplete. They do not want to die immediately. They want to reform their condition and they are concerned about it. This person is excused for disliking death. Such people are excluded from the saying of Prophet (*Sallallahu Alaihi Wasallam*), that whoever dislikes meeting Allah *Ta'aala*, Allah *Ta'aala* dislikes meeting him. In actual fact such people do not dislike meeting Allah *Ta'aala*, rather they fear their shortcomings and errors. Their example is that of a lover who wishes to prepare before meeting his beloved so that his beloved could be made happy. It is necessary, however, that such people always remain busy in preparing for death. Besides this they should not have any other occupation. If this is not so then they are similar to the first group. They also then become engrossed in this world.

3. The third are the Divines. Their repentance is complete. Such people love death. They desire it, because for an ardent lover which time can be better than meeting with his beloved and, in this case, death is the time for meeting the Beloved i.e. Allah *Ta'aala*. An ardent lover himself, automatically remembers the promised time of meeting. He never forgets it. These are those people who wish for an early death. They

always remain anxious for an early death so that they can attain quick salvation from this world of sin. In one narration it is stated that Hazrat Huzaifah (*Radiyallahu Anhu*) said the following at the time when death approached him: "Death which I desired has come at the time of need. On this occasion a sad person is unsuccessful. O Allah! You know well that I always loved poverty more than wealth, illness more than health and death more than life. Grant me an early death, so that I may meet You."

4. The fourth type of people, who are the most excellent, are those who do not hope and desire for anything against the Pleasure of Allah *Ta'aala*. They do not desire death nor life of their own accord. They have reached the ultimate stages of love in submission (*Tasleem*) and pleasure (*Ridhaa*).

Nevertheless, the remembrance of death is, in all conditions, a cause of reward for a person who is engrossed in this world, causes a decrease in worldly pleasures and, to some extent, it causes disinclination towards this world. Prophet (*Sallallahu Alaihi Wasallam*) has said: "Remember the breaker of all pleasures i.e. death excessively." It means that through it's remembrance decrease your pleasures so that you may return towards Allah *Ta'aala*. In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) has said: "If animals possessed so much knowledge with regard to death as you posses then you would never have found a fat animal to eat (because out of fear of death, they would all become lean)." Hazrat Asiha (*Radiyallahu Anha*) asked Prophet (*Sallallahu Alaihi Wasallam*): "Can a person be included amongst the martyrs without martyrdom?" Prophet (*Sallallahu Alaihi Wasallam*) said: "A person who remembers death twenty times during the day and night could be amongst them." It is mentioned in a *Hadeeth* that the person who reads: *Allahuma Baarik li fil maut wa fimaa ba'dal maut* twenty five times could be amongst the martyrs. The reason for these virtues is that excessive remembrance of death causes disinclination owards this world and it makes a person prepare for the *Aakhirah*.

On the other hand, neglecting the remembrance of death causes engrossment in the desires and pleasures of this world. 'Ata Khuraasaani (*Rahmatullahi Alaihi*) says: "Once Prophet (*Sallallahu Alaihi Wasallam*) passed a gathering from where the loud sound of laughter was heard. Prophet (*Sallallahu Alaihi Wasallam*) said: "Include the remembrance of that which will disturb the pleasures of your gatherings." The *Sahaabah* (*Radiyallahu Anhum*) enquired: "O Prophet (*Sallallahu Alaihi Wasallam*)! What is that which disturbs pleasure?" Prophet (*Sallallahu Alaihi Wasallam*) replied: "Death!"

[*Ihyaa*]

In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) has said: "Remember death excessively, it prevents sinning and causes disinclination towards the world." In another *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) said: "If you knew what you will experience after death you would never eat food or drink water with pleasure."

One *Sahaabi* (*Radiyallahu Anhu*) was advised by Prophet (*Sallallahu Alaihi Wasallam*): "Remember death excessively, this will remove your inclination from other things."

In another *Hadeeth* it is stated: "Remember death excessively, whoever remembers death excessively his heart becomes alive and death becomes easy for him." One *Sahaabi* (*Radiyallahu Anhu*) told Prophet (*Sallallahu Alaihi Wasallam*): "O Prophet (*Sallallahu Alaihi Wasallam*)! I dislike death. What is the cure?" Prophet (*Sallallahu Alaihi Wasallam*) asked him: "Do you have any wealth?" He replied: "Yes!" Prophet (*Sallallahu Alaihi Wasallam*) told him: "Spend your wealth. A person's heart is attached to his wealth. A person who spends his wealth wishes to accompany it (towards the hereafter) and a person who witholds his wealth wishes to stay with it (in this world)."
[*Ittihaaf*]

In one *Hadeeth* it is stated that when two-third of the night passed

Prophet (Sallallahu Alaihi Wasallam) used to say: "O People! Remember Allah! Remember Allah! Very soon the time of the Tremor of *Qiyamah* and thereafter, the Blowing of the Trumpet will occur. Every person's death together with all its difficulties is approaching." *[Mishkaat]*

It was the practice of Hazrat Umar bin Abdul Aziz (*Rahmatullahi Alaihi*) that daily, at night, he would call a gathering of those *Ulema* who used to remember death, Qiyaamat and the *Aakhirah* due to which he would cry as if a *janaazah* was placed in front of him. Ibrahim Taimi (*Rahmatullahi Alaihi*) says: "Two things caused the termination of all worldly pleasures in me. Firstly, death, and secondly, the concern of standing in front of Allah *Ta'aala* on the Day of *Qiyamah*." Hazrat Ka'ab (*Radiyallahu Anhu*) says: "For the person who recognises death all worldly difficulties become easy." Ashath (*Rahmatullahi Alaihi*) says: "Whenever we used to go to Hazrat Hasan Basri (*Rahmatullahi Alaihi*) then *Jahannam* and the Hereafter were mentioned." One woman complained to Hazrat Ayesha (*Radiyallahu Anha*) about the hardness of her heart. Hazrat Ayesha (*Radiyallahu Anha*) said: "Remember death excessively. Your heart will become soft." The woman did as she was told and thereafter, she returned to Hazrat Ayesha (*Radiyallahu Anha*) and thanked her very much. *[Ihyaa]*

Imaam Ghazali (*Rahmatullahi Alaihi*) says: "The matter of death is very terrifying and yet people are very neglectful of it. Firstly, because of their excessive involvement in the world they do not remember it and, if they do, then too because their heart is attached to something else, it is only remembered verbally which brings no benefit. Hence, it is necessary that the heart be made free from everything else so that death be remembered in such a manner as if it is in front of one. The method of doing this is to ponder over the condition of one's relatives, friends and dear ones who have left this world how they were placed on the bier and then buried in soil. One should think about their beautiful features and high positions; how the soil has transformed their good features; how their bodies have been

separated into pieces, and how they have left behind their children as orphans, wives and clothing were left behind. This will also be my condition one day. How they sat in gatherings laughing aloud and today they are sleeping silently. How they were involved in the pleasures of the world, whereas today they are sleeping in bare soil. They forgot death and today they have become it's target. How they were in the intoxication of youth, whereas today none inquires about them. They were always engaged in the occupation of this world. Today their limbs, hands and feet are separated, insects cling to their tongues and surround their bodies. They used to spend their time in laughter, today their teeth have fallen off. What plans and arrangements they used to make for the future whereas death was above their heads. The day of their death was near but they were unaware that tonight they would not be in this world. I am in the very same condition. Today I am making plenty of preparation for tomorrow despite being unaware of what will happen tomorrow." *[Ihyaa]*

How aptly an Urdu poet says:

آگاہ اپنی موت سے کوئی بشر نہیں
سامان سو برس کا ہے پل کی خبر نہیں

No man is aware of his death. He has wealth for a hundred years but yet he is unaware of what is to happen next moment.

The different angels in the skies, who have been assigned with various duties, receive the entire years' commands in one night, that this year these tasks have to be accomplished and regarding these people this has been decreed. With regard to this the narrations differ as to whether these commands are given on Night of *Qadr* (Power) or on the Night of *Bara'at* (the night of the 15th *Sha'baan*). Nevertheless, on whichever night it may be this subject matter has come in many narrations that a list of all those who are to die during the course of the year are given to the angels. In this world a person is engrossed in his play and amusement because of negligence

whereas in the sky his warrant of death has already been issued. The verdict of his death has already been passed in which there is no place for an intercession nor any chance for an appeal. Not a minute's delay will be allowed from the stipulated time of his death.

In the commentary of Surah Dukhaan, Ibne Abbas (*Radiyallahu Anhu*) says: "On the night of *Qadr* everything is copied down from the *Lowhe Mahfooz* (protected tablet) that is to take place during the year: this amount of sustenance will be given; these people will die; these babies will be born; this amount of rain will fall and this year these people will perform Hajj." In one *Hadeeth* Ibne Abbas (*Radiyallahu Anhu*) says: "You see people walking in the *bazaar* whereas their names have already been written in the list of those who are to die this year." Abu Nadhrah (*Rahmatullahi Alaihi*) says: "During this night all the works for the entire year are distributed amongst the angels. The good, bad, sustenance, death, difficulted and even increase and decrease in prices for the whole year are given."

Hazrat Ikramah (*Radiyallahu Anhu*) says: "On the Night of *Bara'at* the commands of the whole year are decided and handed over. The list of those to die and those to go for Hajj this year is given. There is no subtraction in it nor any addition."

In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) says: "From one Sha'baan until the next the times of all those that are to die are written and handed over so much so that here on earth a person gets married, he is blessed with children yet in the sky his name has already been included amongst the list of the dead."

Hazrat Ayesha (*Radiyallahu Anha*) says: "Prophet (*Sallallahu Alaihi Wasallam*) used to fast abundantly in Sha'baan because in it a list of those who are to die during the course of the year is prepared, such that a person is preparing to make *Nikah*, whereas his name is already written amongst those people who are to die. Another person goes for Hajj whereas his name is included amongst those to die."

In one *Hadeeth* Hazrat Ayesha (*Radiyallahu Anha*) asked Prophet (*Sallallahu Alaihi Wasallam*) the reason for observing so many fasts during Sha'baan? Prophet (*Sallallahu Alaihi Wasallam*) replied: "In it a list of all those that are to die is prepared. I desire that I should be fasting when my name is included in the list of those to die." In one *Hadeeth* it comes that on the Night of the 15th of Sha'baan Allah *Subhanahu Wa Ta'aala* informs the Angel of Death about those who are to die during the course of the year. In one *Hadeeth* Prophet (*Sallallahu Alaihi Wasallam*) says: "Daily when the sun rises it is announced: Whoever wants to do good should go ahead. Today will never return in your life, (therefore, whatever good deeds you can have written down you should do)." Two angels announce from the skies: One says: "O Desirer of Doing Good! Rejoice and continue to advance in doing good." The second one says: "O Evil doer! Stop (Do not gather the means of destroying yourself)." Another two angels announce, one says: "O Allah! Grant the one who spends a substitute (a return)." The second one says: Destroy the wealth of the one who hoards it." Ataa bin Yasaar (*Rahmatullahi Alaihi*) says: "On the night of the 15th of Sha'baan a list of the names of those who are to die during the course of the year is given to the Angel of Death. Here, in this world, a person prepares and decorates beds, spreads carpets, prepares for *Nikaah*, builds a house whereas there, in the sky, he has been included amongst the list of the dead." *[Durre Manthoor]*

Imaam Ghazali (*Rahmatullahi Alaihi*) says: "If no difficulty, calamity, hardship, accident, grief, fear comes upon a person yet the difficulties, agonies and fear of death is sufficient to spoil and disturb all the pleasures and enjoyment of a person. It's concern alone is sufficient to remove it's negligence. Death itself is so difficult that a person should always occupy himself with it's concern and preparation, especially, in the condition when a person is unaware as to when it will subdue him."

A wise person said: "The string is in the hands of another. It is not known when it will be pulled." Hazrat Luqman (*Alaihis Salaam*)

told his son "Death is something whose condition is unknown as to when it will come. Therefore, before it arrives prepare for it, for it may come suddenly. In reality, it is very strange that if a person is experiencing the height of pleasure, he is a participant in a high gathering of amusement and play and he comes to know that the police are searching for him (to punish him, with five lashes, for a certain crime) all his pleasures, happiness and enjoyment will be spoilt. (Rather, even if this is known that a warrant of arrest has been issued for him then too this will spoil all his pleasures and he will be unable to sleep at night). On the other hand, we find that a person knows well that the Angel of Death is always awaiting the order of Allah to extract his soul and he will have to experience the agonies of death (which are more than a thousand lashes), yet he is unmindful of it. If this is not the height of ignorance and pride then what else could it be? In reality, the condition of the agony of death is only known to him who has experienced it. Other are ignorant of it. They can only think or estimate it by observing the condition of a dying person. One could understand the agonies of death in the following way: It is known that amputating a lifeless limb from the body causes no pain (for example, cutting off lifeless skin from the body causes no pain).

On the other hand, a limb or part wherein there is life experiences great pain by a mere pin-prick or a small cut. Hence, a wound, cut or burnt limb will experience pain because the soul (i.e. life) has a connection with that limb of the body. Thus, because of this connection, by means of the affected limb, the soul experiences pain. The soul, however, is diffused throughout the body, hence a very small part of the soul in each limb is affected. The soul experiences pain to the extent of it's existence in the affected limb which is very little. Now we can well imagine how much more pain is caused directly to the entire soul at the time of death in comparison to the indirect and little pain caused to it in the limbs. This is so because death directly extracts the entire soul which is diffused throughout the body. Therefore, every part of the body will experience that amount of pain which is felt when it is cut. A cut limb experiences

pain because the soul is removed from it. If a person is dead, there is no soul in his body, hence cutting him will not cause pain to his body. Now when this amount of pain is felt on account of a little portion of the soul being removed then it is evident how much more pain will be felt when the entire soul will be removed from all parts of the body. When one part of the body is cut the rest of the soul remains in the entire body and on such an occasion, the soul strengthens. This causes a person to scream and become restless. On the other hand, when the entire soul is extracted then because of weakness not enough strength is left to sigh so that a person could experience some ease. However, if the body is strong then, accordingly, an audible noise is created in the exhaling of breath. If there is no strength then this audible exhaling too is not created. The extraction of the soul causes every limb to become cold. First the feet become cold because the soul is first extracted from the feet and, thereafter, from the other parts until, finally, it leaves the body via the mouth. Consequently the shins, the thighs and all other parts of the body become cold. Every limb experiences that amount of pain as when it is amputated until finally when the soul reaches the throat the eyes lose their lustre. For this reason we find that amongst the *du'aas* of Rasulullah (*Sallallahu Alaihi Wasallam*) there is this *du'aa*: "O Allah! Easen the severity and agony of death." Following Rasullullah (*Sallallahu Alaihi Wasallam*) people also make this *du'aa* carelessly because they are unaware of it's difficulties. For this reason the *Ambiyaa* (Alaihimus *Salaam*) and the *Auliyaa* (*Rahmatullahi Alaihim*) used to fear death excessively. Hazrat Eesaa (*Alaihis Salaam*) told his *Hawaariyeen* (Helpers) that make *du'aa* to Allah that He eases upon me the pangs of death. The fear of death has taken me closer to death. It has been reported that a group of worshippers from the *Beni* Israaeel came to a grave and, after mutual consultation, they decided to make *du'aa* to Allah *Ta'aala* to revive the deceased from the grave so that they could inquire from his as to what he had experienced. Hence they made *du'aa* and the deceased who had signs of excessive *sajdah* on his forehead appeared before them. He asked them, "What do you want to inquire

from me? I have died fifty years ago but the feelings of difficulty at the time of death have not left my body as yet." In one *Hadeeth* Rasulullah (*Sallallahu Alaihi Wasallam*) says: " O Allah, The Being Who extracts the soul from the nerves, bones and fingers! Lessen the severity of death upon me."

Hazrat Hasan (*Radiyallahu Anhu*) says that Rasulullah (*Sallallahu Alaihi Wasallam*) once mentioned the severity of death and said "Pain similar to that which is felt when a sword is slashed at three hundred different places is experienced (at the time of death)."

Encouraging people to make *Jihaad* Hazrat Ali (*Radiyallahu Anhu*) said: If you are not made a martyr you will die on your beds. By the Oath of that Being in Whose Control is my life, the difficulty of dying (on a bed) is more severe than the slashing of a sword at a thousand places."

Auzaa'ee (*Rahmatullahi Alaihi*) says: "This information has reached us that the dead experience the effect of the difficulty of death until they will be resurrected on the Day of *Qiyamah*".

Prophet Hazrat Shaddaad bin Aus (*Rahmatullahi Alaihi*) says: "Death is more severe than all the difficulties of this world and the *Aakhirah*. It is more severe than being sawed by a saw, even more severe than being cut up by scissors and even more severe than being cooked in a cauldron. If the dead were to be revived to inform us of the difficulties of death none will spend his time in this world with pleasure. None will be able to sleep peacefully." It is reported that when Moosa (*Alaihis Salaam*) passed away Allah *Ta'aala* asked him: "How did you find death?" He replied, "I saw myself like a living sparrow put to roast upon a fire in such a manner that neither does it die nor can it escape." It has come in another narration: "Like the skinning alive of a goat."

Hazrat *Ayesha* (*Radiyallahu Anha*) says that before Rasullullah (*Sallallahu Alaihi Wasallam*) passed away a bowl filled with water was placed near him. Very often Rasullullah (*Sallallahu Alaihi*

Wasallam) used to place his blessed hand into the bowl and, thereafter, wipe his face saying: "O Allah! Help me against the difficulty of the pangs of death."

Hazrat Umar (*Radiyallahu Anhu*) asked Hazrat Ka'ab (*Radiyallahu Anhu*) to explain the condition of death. He replied: "O *Ameerul Mu'mineen*! It is like a thorny branch which is inserted into a person in such a manner that it touches every part of the body and is thereafter, suddenly extracted. In this manner life is extracted." This is a brief condition of the agonies of death. Besides this the fear of the physical appearance of the Angel of Death and his helping angels is a completely separate difficulty. The appearance in which he extracts the soul of sinners is so fearful that the strongest person does not have the courage to see him. Hazrat Ibrahim (*Alaihis Salaam*) said to the Angel of Death: "Show me the appearance in which you extract the soul of sinners". The angels of death replied: "You will be unable to bear it." Hazrat Ibrahim (*Alaihis Salaam*) said: "No, I will bear it." Hazrat Izra'eel (*Alaihis Salaam*) said: "Turn your face towards the other sides." Hazrat Ibrahim (*Alaihis Salaam*) turned his face. Hazrat Isra'eel (*Alaihis Salaam*) said: "Now, look!" When Hazrat Ibrahim (*Alaihis Salaam*) looked up he saw a pitch black, giant standing with long hair. He was emitting an unbearable stench. He wore black clothes, flames of fire were leaping forth from his mouth and nostrils. Seeing this condition Hazrat Ibrahim (*Alaihis Salaam*) fell unconscious. After some time he recovered. This time *Malakul Maut* (the angel of Death) resumed his original appearance. Hazrat Ibrahim (*Alaihis Salaam*) said: "If there was no other difficulty for a sinner then this appearance is sufficient for his punishment." This is the condition of the disobedient. However, the Angel of Death appears in a very pleasant appearance to extract the soul of the obedient. It is reported that Hazrat Ibrahim (*Alaihis Salaam*) requested the Angel of Death: "Now show me the appearance in which you extract the soul of the obedient." Hazrat Ibrahim (*Alaihis Salaam*) saw the Angel of Death as a handsome and young person wearing the best of clothes with perfume emitting from his body. Hazrat Ibrahim

(*Alaihis Salaam*) said: "If, for a *Mu'min* at the time of his death, there is nothing to make him happy then this too is sufficient for his happiness." In one Hadeeth it has come that when Allah *Ta'aala* becomes pleased with any servant He says to the Angel of Death: "Bring the soul of a certain person. I want to give him comfort. He has successfully completed his test as I desired."

Malakul Maut comes to him in the company of five hundred angels. Each one of these angels gives him such glad tidings which the other has not mentioned. They bring the branches of sweet basil (*rayhaan*) and the roots of safron (*zaafraan*) along with them. All the angels stand in two rows on both sides. When Iblees sees this scene, he hold his head and begins to wail and cry. His attendants rushing towards him ask: "O Master! What has happened?" He replies: "O Wretched! Do you not see what is happening. Where have you failed?" They reply: "O our Leader! We tried but he protected himself from sins."

When the death of Hazrat Jaabir bin Zaid (*Rahmatullahi Alaihi*) approached someone asked: "Do you wish for anything?" He replied: "I wish to meet Hasan." When Hazrat Hasan Basri (*Rahmatullahi Alaihi*) arrived the people informed him. Hazrat Jaabir said: "Brother! This is the time for my departure. I do not know whether it is towards *Jannah* or Jahannum." *[Ihyaa]*

Hazrat Tameem Daari (*Radiyallahu Anhu*) says that Allah *Ta'aala* tells *Malakul Maut*: "Go to my certain friend and bring his soul. I have tested him in both happiness and sorrow. He has passed successfully as I desired. Bring him so that he may be relieved from the difficulties of this world. *Malakul Maut* comes to him with five hundred angels. All of them come with the shrouds of *Jannah*. In their hands they hold a bouquet of sweet basil (*rayhaan*) which is made up of twenty different colours and in each colour there is a different fragrance. (Amongst the things they bring with them) is a white silken cloth from which the fragrance of musk emits. *Malakul Maut* sits at his head-side while the rest of the angels gather around him. They place their hands on all the parts of his body. The silken

cloth is then placed under his chin and a door of *Jannah* is opened in front of his eyes. He is entertained and diverted by the many new fascinating things of *Jannah* like the household folk will divert a crying child's attention towards different things. At times the damsels of *Jannah* are brought forward, at time the fruit of *Jannah* and at times the excellent clothing. In short, different bounties of *Jannah* are brought forward. The damsels of *Jannah* jump with joy. Viewing this scene his soul in the body palpitates and throbs (like an animal would flutter to come out of a cage).

Malakul Maut tells him: "O Blessed Soul! Come towards thornless lote trees, layers of bananas, spacious and wide shade and flowing waters." (These are some of the scenes towards which the Quraan indicates in *Suratul Waqi'ah*).

Amidst thornless lote-tree and layers of bananas and spreading shade. *(Aayaat 28,29 and 30]*

Malakul Maut speaks to him in such a soft tone as a mother would speak to her child because he knows that this soul is a favourite of Allah *Ta'aala*. He approaches this soul very kindly so that Allah *Ta'aala* may become pleased with him. This soul comes out of the body so easily as hair is taken out of dough. When the soul is extracted all the angels greet it and extend to him the glad tidings of entry into *Jannah*. The Quraan has mentioned it in this manner: "Those whom the angels cause to die in the state of purity."
[Surah An Nahl. Aayah 32]

And if he is amongst the favourite servants then it is mentioned with regard to him in *Surah Waqi'ah*: "Then, if he is amongst the Near Ones there shall be rest, satisfaction and a Garden of Delight for him." *[Aayaat 88, 89 and 90]*

When the soul leaves, it addresses the body: "May Allah *Ta'aala* grant you the best of rewards. You were quick in obeying Allah *Ta'aala*. You avoided disobeying Allah *Ta'aala*. May this day be a blessed day for you. You have saved both yourself and myself

punishment." The body then addresses the soul in the very same manner at the time of separation. The portion of earth whereupon he used to make excessive *Ibaadah* cries. The heavenly doors through which his deeds used to ascend and sustenance used to descend also weep. Thereafter five hundred angels gather around the *Mayyet* (the deceased person). When those bathing him turn him from side to side, the angels quickly turn him and before the people can enshroud him with a *kafan* they (the angels) quickly enshroud him with the *kafan* they brought. Before the people can apply *Itr* (perfume) upon him they quickly apply that perfume upon him which they brought. Then they form a line on both sides from the door of his home till the grave. They welcome him with *du'aa* and they seek forgiveness on his behalf. Looking at this spectacle *shaytaan* cries so loud that his bones begin to break. He says to his army: "May you be destroyed. How did he escape you?" They reply: "He was protected." Thereafter, *Malakul Maut* takes his soul and proceeds upwards. Hazrat Jibraeel (*Alaihis Salaam*) welcomes him with seventy thousand angels. These angels give him glad tidings from the side of Allah *Ta'aala*. Thereafter *Malakul Maut* takes him to the Throne of Allah *Ta'aala*. Reaching there the soul falls into *Sajdah* (prostration). Allah *Ta'aala* says: "Take my servant's soul to the thornless lote-trees and clusters of bananas."

[Surah Waqiah, Aayaat 28 and 29]

When his body is placed in the grave his *salaah* stands on his right hand side, fast (*saum*) on his left, recitation of the Quraan and Remembrance (*Zikr*) of Allah *Ta'aala* above his head, the steps he took for *salaah* with *Jamaat* stand next to his legs and patience upon calamities and refraining from sin stand in one corner of the grave. Thereafter, punishment enters the grave and stretches it's neck to reach the deceased person. If it tries to reach from the right hand side *salaah* says: "Keep away! By Allah! this person always bore difficulty in the world. Now he has the opportunity to sleep with ease." Punishment now tries to approach from the left hand side but *saum* (fasting) prevents him in a similar manner. Thereafter it tries to approach from the head side but this time the recitation of the

Quraan and *Zikr* block him saying: "You have no right to approach from this way". In short, he cannot reach the deceased from where he wants to enter because *Ibaadat* protects the friend of Allah *Ta'aala* from all sides. Punishment then becomes helpless and returns. At this instance patience who was standing in one corner says to the various *Ibaadat*: "I was waiting to assist that side which may have appeared weak (because of any type of deficiency caused in its execution) but, all praise is due only to Allah, you have protected him collectively. Now I will be of help to him when his deeds will be weighed on the Scale". Thereafter, two angels approach the deceased person: their eyes shine like lightning, their voice sounds like loud thunder, their canine teeth are as big as the horns down towards their feet and the distance between their two shoulders could be covered only after several days of journeying. They do not even have a touch of affection and softness, (however they do not treat the *Mu'mineen* severely, nevertheless, their appearance alone is sufficient to scare a person). These two angels are called Munkar and Nakeer. Each one of them holds such a huge and heavy hammer that if all human beings and *jinnaat* in this world wish to lift it they will be unable to do so. They approach the deceased person and instruct him to sit up. The person immediately sits up and the shroud falls from his head to his hips. They question him: "Who is your *Rabb* (Lord)? What is your religion? What is the name of your Prophet?" The person replies: "My *Rabb* is Allah. the One Who has no partners, the Sovereign Master. My religion is Islam and my Prophet is Mohammed (*Sallallahu Alaihi Wasallam*), the Seal of all Prophets." Both the angels say: "You have replied correctly." Thereafter, they remove the walls of the grave from all sides because of which it becomes very spacious from the top and in all four directions, the right, the left, the head and the leg sides. Then they say to him: "Raise your head." When he raises his head he sees a door through which *Jannah* appears. They say: "O Friend of Allah! This is your place of abode because you obeyed Allah *Ta'aala*." Rasullullah (*Sallallahu Alaihi Wasallam*) says: "By the Oath of that Being in Whose control is my life, the deceased person experiences such happiness which will not return." Then the angels

tell him: "Look towards your feet." When he does so he sees through a door of Jahannum the condition of Jahannum. The angels tell him: "O Friend of Allah! You have been saved from entering this door." Again he experiences such happiness which will not return. Thereafter seventy-seven doors are opened in his grave towards *Jannah* from which the cool breeze and fragrant smell of *Jannah* continuously blows upon him. This will be his condition until the Day of *Qiyamah*.

Now listen to the condition of the disobedient person. Allah *Ta'aala* instructs *Malakul Maut*: "Go to My enemy and bring his soul. I gave him everything in abundance. I showered My Bounties upon him from all four sides in the world and yet he was disobedient to me. Bring him so that I may punish him." *Malakul Maut* approaches him in a very frightening form. In this form he has twelve eyes. He holds a very thick and huge iron club made from the Fire of Jahannum which is with thorns. He has five hundred angels under his command. They bring a large blade of copper with them. They hold big and huge burning charcoals of Jahannum in their hands and whips of blazing fire. As soon as *Malakul Maut* approaches him he hits him with the thick and huge iron-club, the thorns of which peretrate into every vein and fibre of his. Then he pulls it out. The other angels begin to strike his face and hips with their whips causing him to become unconscious. Thereafter, they extract his soul from the toes of his feet and stop it in his heels and begin whipping him. Then they extract it from the heels and stop it in the knees. They extract the soul from hair and stop it at various places in order to cause pain and difficulty to him for a longer period. They stop the soul in the stomach and from here they extract it until it reaches the chest. The angels then place the copper and the blazing charcoal of Jahannum under his chin. Thereafter, *Malakul Maut* says: "O Accursed soul! come out and proceed to that Jahannum which has been described as follows:

"In such a fire, boiling water and a cloud of black smoke which will not be cooled nor will it give comfort (rather it will be very painful)."
[Surah Waaqi'ah]

Then when his soul is extracted from the body it says to the body: "May Allah *Ta'aala* punish you. You always hastened me in the disobedience of Allah *Ta'aala* and you were always slow in obeying Allah *Ta'aala*. You have destroyed both of us." The body speaks to the soul in the very same manner. The earth upon which he used to disobey Allah *Ta'aala* curses him and the army of *shaytaan* runs quickly to their lader, iblees, to give the good news that one person has reached Jahannum. When his dead body is placed in the grave the ground closes in upon him so that one side of his ribs penetrate into the other. Black serpents are let loose upon him which begin biting him from the nose on one side and the toes of the feet on the othe until they meet in the centre. Then Munkar and Nakeer (whose appearance was already mentioned) approach him. They question him: "Who is Your *Rabb* (Lord)? What is your religion? Who is your Prophet?" After each question he expresses his ignorance. On this reply he is hit so severely with a club that the sparks of the club spread all over the grave. Then he is ordered to look up. He looks up through an open Door of *Jannah* at the gardens and beauty of *Jannah*. The angels tell him: "O Enemy of Allah! Had you been obedient to Allah this would have been your abode." Prophet (*Sallallahu Alaihi Wasallam*) says: "By the Oath of that Being in Whose Control my life is, at this time he experiences such regret which he never experienced before." Then a Door of Jahannum is opened and the angel says, "O Enemy of Allah! This is your abode because you disobeyed Allah *Ta'aala*." Thereafter, 77 Doors of Jahannum are opened upon his grave from which hot winds, smoke, etc. blows. The *Mohadditheen* (Traditionists) questioned the chain of narration of this *Hadeeth* but it's subject matter is corroborated by many other narrations, especially the narrations of Hazrat Abu Hurairah (*Radiyallahu Anhu*) which appear in the "Book of Funerals" and in the "Chapter which confirms and establishes the Punishment of the Grave" in *Mishkaat Shareef*. If anyone wants to see it's translation he should consult the *Kitaab Mazaahire Haqq*. This scene should constantly be remembered since it is a very severe matter. Such happenings have been mentioned in the *Ahaadeeth* excessively. For the sake of brevity only one *Hadeeth*

was translated. Hazrat *Ayesha* (*Radiyallahu Anhaa*) says: "There is destruction for the sinful inmates of the grave. Upon them black serpents will be let loose. These serpents will bite them starting from the head on one side and from the feet on the other side until they meet in the middle." This is the punishment of *Barzakh* (period between Death and Resurrection) which the Quraan has described as "And before them a lies *Barzakh* until the Day they are resurrected." *[Surah Mu'minoon, Aayah 100]*

For this reason Hazrat Uthmaan (*Radiyallahu Anhu*) used to weep so bitterly when mention was made of the grave that his blessed beard used to get wet as was explained before. Even though Rasulullah (*Sallallahu Alaihi Wasallam*) is sinless, yet the *du'aas* of Rasulullah (*Sallallahu Alaihi Wasallam*) are filled with seeking refuge from the punishment of the grave to teach people to seek protection from it. For this reason there is a saying of Rasulullah (*Sallallahu Alaihi Wasallam*) which was mentioned previously that were it not for the fear of leaving your deceased unburied I would have made *du'aa* to Allah *Ta'aala* to let you here the punishment of the grave As a matter of fact, these punishments are the demand of justice for the human being has been set into this world for the sake of *Ibaadat* only and together with all the physical and material Bounties of Allah *Ta'aala*. Allah *Ta'aala* has explicitly shown that his coming into this world is solely for the *Ibaadat* of Allah *Ta'aala*: "I have not created the jinn and the humankind but that they worship Me." *[Surah Azzariyat, Aayah 56]*

Allah *Ta'aala* has also warned that this life is only as a test: to see how man behaves with His Bounties, and death is to show the result of this test. Says Allah *Ta'aala*: "Very Blessed is He in Whose Control is the entire kingdom and He has power over everything. He has created life and death to test you that whom amongst you does the best of deeds." *[Surah Azzariyaat, Aayat 1 and 2]*

The world is a place of test; the reason behind the creation of men and jinn is only *Ibaadah* (worship) and the availability of all worldly

pleasures, comforts and goods is only to fulfil one's need and, at least, after fulfilling one's need to bank whatever remains in the treasure of Allah *Ta'aala* for one's own benefit and need then how negligent, regretful an devastating will it be to engross ourselves in it forgetting the Laws of Allah *Ta'aala*, turning a blind eye as to why we have come into this world, why we have been given all this and wherein have we involved ourselves? True regret will be experienced when this hard-earned wealth which a person hoarded by sparingly using it on himself goes into the ownership of other while he leaves this world all of a sudden empty handed. If we have a portion of intelligence we will sit in complete solitude for a little while in one corner of our homes to ponder and reflect that if the Angel of Death has to approach me at this moment what will happen to me, what will become of all this wealth which was earned and hoarded after long years of labour?

Hazrat Wahab bin Munabbah (*Rahmatullahi Alaihi*) says that there was a king who intended to visit and inspect the condition of the land of his kingdom. He ordered a royal dress which was brought. He disliked it. A second one was brought which he did not like either. In short, after many refusals he wore a very fine dress. He also ordered a conveyance. An excellent horse was presented which he disliked. The horse was returned. A second and third horse was ordered all of which he disliked. Then all the horses were brought forward. Amongst them he chose the finest horse and mounted it. At this time *shaytaan*, the accursed, blew even more pride into him. He mounted the horse with a lot of pride. A train of servants and soldiers walked with him but, out of pride and haughtiness, he did not even look at them. Enroute a very distressed person clad in old rags met him. He greeted the king. The king paid no attention towards him. The distressed person caught the reins of the horse whereupon the king reprimanded him: "Leave the reins! How dare you catch hold of my horse's reins? The person said: "But I have work with you." The king replied: "If that is the case then have patience. When I dismount you can mention it to me." The person insisted: "No I have to mention it now" Saying this he forcefully

grabbed the reins. The king said: "Mention what you have to says." He replied: "No, it is a secret. I will say it in your ear." The king lowered his ear. He said: "I am *Malakul Maut*. I have come to take your life." Hearing this the king's face turned pale and his tongue began to stutter. The king said: "Give me some time to go home to arrange my goods and to meet my family." The Angel of Death replied: "There is no respite. Now you will never see your house nor your wealth." After saying this the Angel of Death pulled-out his soul and he fell down from his horse like a dry piece of wood.

Thereafter, *Malakul Maut* went to a pious Muslim. This pious Muslim was also travelling towards a certain place. The Angel of Death greeted him. The pious man replied by saying: "Wa Alaikumus Sallam." The Angel of death told him: "I want to tell you something in your ear." He replied: "Say it." The Angel of Death said: "I am *Malakul Maut*." He replied: "Very well, welcome. Blessed is the arrival of him whose separation was very lengthy. Of all the people who are distant from me I did not desire to meet them as I desired to meet you." The Angel of Death tells him: "Complete that work quickly for which you have left your home." The pious person replies: "I do not like any work more than my meeting with Allah *Ta'aala*." The Angel of Death informed him: "I will extract your soul in whatever condition you wish to die." The person replies: "I give you the choice." The Angel of Death says: "I have been ordered to follow your desire." The person says: "Very well, let me make *wudhu* and perform *salaah*. When I go into *Sajdah* then you can extract my soul." The person began offering his *salaah* and when he went into *sajdah* his soul was extracted. *[Ihyaa]*

Amongst the excessive Bounties of Allah *Ta'aala* is the demise of" the eldest daughter of this servant and the wife of Maulana Mohammed Yousuf Saheb[1] (*Rahmatullahi Alaihi*) who was ill for a long period of time this year on the night of the 29th Shawwaal 1366

1. The second *Ameer* of the Work of *Da'wah* and *Tableegh* who passed away on Friday, the 29th of Zil Qa'dah 1384 *Hijrah* (2 April 1964) in Lahore, Pakistan.

A.H. while she was performing the *Maghrib salaah* in the position of *Sajdah*. Because of her illness she used to perform her *salaah* by making signs. We cannot thank Allah *Ta'aala* enough for the Bounties He has bestowed upon us.

Abu Bakr bin Abdullah *Muzani* (*Rahmatullahi Alaihi*) says: "A person from the *Bani* Israeel hoarded plenty of wealth. Before his death he told his children: "Bring before me all my wealth," All his wealth was quickly collected. Plenty of horses, camels, slaves, etc. were brought forward. On the thought that he had to leave his wealth the person started crying. During this time the Angel of Death appeared and said: "Of what benefit is you crying? By the Oath of that Being Who has bestowed you with all these bounties I am to extract your soul now." He requested for a little respite to distribute his wealth. The angel said: "It is a pity! There is no respite now. You should have had it distributed before this." Saying this the Angel of" Death extracted his soul.

Another incident is also narrated. A person who had plenty of wealth, hoarded everything he could. He constructed a magnificent mansion which had two doors. He appointed servants to guard the doors. On the completion of the mansion he extended a big invitation which included all his friends and close associates. He sat on a throne with one foot up and the other resting on the throne. His guests were busy eating while he was saying in his heart: "Everything has been hoarded and preserved. Hence for several years there will be no need to purchase anything." While saying this a beggar in tattered clothing entered the doorway with a beggar's bag hanging around his neck. He began banging the doors so loudly that the sound reached the throne. The attendants ran outside to see who this insane person was. They asked him what he wanted. The beggar replied: "Send your master to me." The attendants said: "Will our leader come to a beggar like you?" The beggar replied: "He will definitely come. Go and inform him." They went to their master and related to him what had transpired. Their master said: "Did you not punish him for what he had said." In the meanwhile the beggar

banged the door even louder for a second time. The attendants rushed to the door. The beggar said: "Tell your master that I am *Malakul Maut.*" Hearing this they lost their senses. When they told their master he also became stunned and he said with humility: "Tell him to take somebody else in my place." In the meantime the beggar came inside and said: "Do whatever you wish I am not returning from here without extracting your soul." The rich man had all his wealth collected. He said to his welath: "May Allah curse you. You prevented me from the worship of my Lord. You never allowed me time to remember Allah *Ta'aala* in solitude." Allah *Ta'aala*, through His Power, gave this wealth the power to speak. His wealth said: "Why do you curse me? Through me you reached great kings, at times when pious people were driven away from their doors: through me you attained the pleasure of elegant women and through me you lived like kings do. I could not resist when you squandered me in evil places. If you spent me in good places I would have been of use to you." Thereafter, *Malakul Maut* suddenly extracted his soul.

Wahab bin Munabbah (*Rahmatullahi Alaihi*) says: "Once *Malakul Maut* took away the soul of a very oppressive tyrant. In this world there was none more oppressive than him. The angels asked *Malakul Maut*: "You always extract the souls of people. Have you ever felt pity for anyone?" He replied: "I pitied one woman very much who was alone in a jungle. At that time her child was born. I was ordered to take away her life. I pitied the woman and the child very much. I thought what would happen to this child in this jungle where there is nobody." The angels said: "This oppressor whose soul you have taken out is that very child whom you pitied very much." *Malakul Maut* was astonished. He exlaimed: "O my Lord! You art Pure, the Merciful! You do as You please."

Hazrat Hasan Basri (*Rahmatullahi Alaihi*) says: "When a person dies and his household folk cry over him then *Malakul Maut* stands on the door step of his home saying: "I have not eaten his sustenance (he completed his sustenance) not have I decreased his age. I will

continue returning to this home until all the inmates lives are taken." Hazrat Hasan (*Rahmatullahi Alaihi*) says: "By the Oath of Allah, if the inmates of the house were made to see and hear this angel at that time they would forget the deceased person and they would worry about themselves."

Yazeed Ruqaashee (*Rahmatullahi Alaihi*) said that from amongst the oppressors of the *Bani* Israeel one oppressor was in privacy with his wife. He saw a strange person entering the door of his house. In the state of anger the oppressor rushed towards this person. The oppressor asked him: "Who are you? Who gave you permission to enter my house?" The person said: "The owner of the house allowed me to enter. I am that person which no barrier can prevent, I need no permission to meet a king nor do I fear the awe of any oppressor and nothing prevents me from meeting any proud and haughty person." Hearing this the oppressor became afraid. His body began shivering and he fell inverted on his face. Thereafter he said very helplessly: "Then are you *Malakul Maut*?" The person replied: "Yes, I am *Malakul Maut*." The oppressor said: "Give me time so that I may write out my will." The Angel of Death said: "It is too late now. It is a pity that your time has expired and the number of breaths apportioned to you have exhausted. There is no time for any delay." The person said: "Where will you take me?" The Angel of Death replied: "I will take you to your deeds which you have sent towards the *Aakhirah* (i.e. Your abode will be as your did). You will get that type of house in the *Aakhirah* which you constructed in this word." The person said: "I did no good deeds. I did not construct any good house until now." The angel said: "In that case I will take you towards .... the blazing fire of Jahannum; it removes the skin, it will call and pull the person who turned his face (away from the Truth in this world)." *[Surah Ma'aarij, Aayaat 15-17]*

Thereafter the Angel of Death extracted his soul. Amongst the household members some were crying while others were screaming.

Yazeed Ruqaashee (*Rahmatullahi Alaihi*) says: "If the people

come to know what the deceased person experiences in the throes of death they will scream and cry more on his suffering than his death." *[Ihyaa]*

Hazrat Sufyaan Thowri (*Rahmatullahi Alaihi*) says: "When the Angel of Death touches the vein of a person he ceases to recognise people, his tongue becomes locked and he forgets everything of this world. Were it not for the anaesthetical effect of death, out of the severe pain, the dying person would have swung a sword on those near him."

In some narrations it has come that when the soul reaches the throat *shaytaan* makes all efforts to lead him astray. In one narration it comes that at the times of *salaah* the Angel of Death searches and keeps record of people performing *salaah*. If he finds anyone punctual on *salaah* then he reminds him to read the *Kalimah Tayyibah* at the time of death and wards off *shaytaan* from him.

Mujaahid (*Rahmatullahi Alaihi*) says: "When death approaches a person the appearances of those he used to keep company with are showed to him. If he used to keep company with pious people they are shown to him otherwise he is shown his evil companions." The very same subject matter is narrated from a *Sahaabi*, Yazeed Bin Shajarah (*Radiyallahu Anhu*).

Rabi' bin Bazah (*Rahmatullahi Alaihi*) was an obedient servant who lived in Basrah. He says: "A person was in the pangs of death. People reminded him to recite '*Laa ilaaha illallah*', but instead these words were continuously coming out from his tongue.... "Give me a glass of liquor and you also drink ..... Give me a glass of liquor and you also drink." Similarly a person in Ahwaaz was in the throes of death. People reminded him to recite '*Laa ilaaha illallah*', but instead he continuously said: "Ten rupees, eleven rupees, twelve rupees...." *[Ittihaaf]*

Contrary to this, those people who prepared for death; remembered death in this world and did good deeds, death was for them like how

Rasulullah (*Sallallahu Alaihi Wasallam*) described it in the *Hadeeth*: "Death is a gift for a *Mu'min*." When death approached Bilaal! (*Radiyallahu Anhu*) his wife began to say: "Ah! How sad! You are departing." On the other hand Bilaal (*Radiyallahu Anhu*) said: "How pleasant and joyful it is that tomorrow we will meet our friends, we will meet Mohammed (*Sallallahu Alaihi Wasallam*) and his companions."

Before Hazrat Mu'aaz (*Radiyallahu Anhu*) passed-away he said: "O Allah! I wish to live longer in this world not because of the love of this world not in order to dig rivers and plant gardens but in order to experience the thirst of fasting during the hot afternoons, to spend time undergoing hardships for the sake of *Deen* and to participate in the gatherings of those remembering You."

Before Hazrat Salmaan (*Radiyallahu Anhu*) passed-away he began crying. Somebody enquired: "Why are you crying? You will meet Rasulullah (*Sallallahu Alaihi Wasallam*). Rasulullah (*Sallallahu Alaihi Wasallam*) passed away in the condition that he was pleased with you.: He replied: "I am not crying because of the fear of death nor because of the fear of death nor because of leaving this world. I am crying because Rasulullah (*Sallallahu Alaihi Wasallam*) took a promise from us that we should benefit from this world to the extent of a traveller's provision. I could not fulfill this promise." When the goods of his house were examined after his demise it was found that he had only left a little more than ten dirhams behind. This was the surplus wealth in this entire estate whereupon he was crying. He then asked for some musk. He instructed his wife to soak it and sprinkle it on his bed. He said: "Such a group is coming to me who are neither men nor jinn." *[Ittihaaf]*

When death approached Abdullah bin Mubarak (*Rahmatullahi Alaihi*) he simled and said: "For such things people should labour." *[Surah Wassaaffaat]*

(He must have seen the pleasures and enjoyments of *Jannah*).

When he was about to pass away he told his slave Nasr: "Place my head on the ground." Nasr began crying. Abdullah bin Mubarak (*Rahmatullahi Alaihi*) asked him the reason for crying. Nasr replied: "You passed your life in comfort and now you are dying like a poor person placing your head on the ground." Abdullah bin Mubarak (*Rahmatullahi Alaihi*) told him: "Keep silent! I made *du 'aa* to Allah *Ta 'aala* that I should live like the wealthy but I should die like the poor."

Atta bin Yasaar (*Rahmatullahi Alaihi*) says: "A person was about to die. *Shaytaan* approached him and said: "You have escaped me. (You did not come within my control)." The person replied: "Even at this moment I am not relieved of you."

Jareeri (*Rahmatullahi Alaihi*) says: "I was present at the side of Junaid (*Rahmatullahi Alaihi*) before his death. He was reciting the holy Quraan.

Someone told him that this is the time of weakness. This is not the time to recite the Quraan." He replied: "Which is a more better time to recite the Quraan than this when my book of deeds are closing." Someone asked Hazrat Junaid (*Rahmatullahi Alaihi*): "What was the reason for Hazrat Abu Saeed Khazzaz (*Rahmatullahi Alaihi*) to become very happy at the time of death?" He replied: "If his soul would have flown away in that state of yearning then too it would not be something far-fetched." Someone asked Zunnoon Misri (*Rahmatullahi Alaihi*) before he passed away: "If you have any wish please do mention it." He replied: "I only wish to be forgiven before I die." One person says: "I was sitting by the side of Hazrat Mumshaad Dienwari (*Rahmatullahi Alaihi*), a poor person approached him and asked: "Is there a pure clean place here where a person could die?" Hazrat Mumshaad directed him towards a place where there was a water spring. He went to that place, made *wudhu*, performed *salaah*, stretched out his legs to lie down and passed away."

The sister of Abu Ali Rauzdbaari (*Rahmatullahi Alaihi*), Fatimah says: "The head of my brother was in my lap before he passed away. He opened his eyes and said: "The doors of the sky have opened and *Jannah* has been decorated. A crier is calling: O Abu Ali! Even though you are not desirous of such a high stage yet we have elevated you to it." Then he recited two couplets which meant: By the right of Your Oath. I never lifted my gaze to see anyone with the eyes of love besides You. I see you have made me uneasy with my ailing eyes and those cheeks of mines which have turned red because of shame."

Someone reminded Hazrat Junaid (*Rahmatullahi Alaihi*) to recite *laa ilaaha ill-lallah* at the time of his death. He replied: "I have not forgotten it so as to learn it now."

Ja'far bin Naseer (*Rahmatullahi Alaihi*) asked the attendant of Hazrat Shibli (Rahmatullahi Alaihi). Bakraan Dienwari "What did you observe at the time when Hadrat Shibli (*Rahmatullahi Alaihi*) passed away." He replied that Hazrat Shibli (*Rahmatullahi Alaihi*) said: "I had oppressed a person with regard to one dirham. I have already given several thousands of dirhams as charity on his behalf yet the swelling of that burden is still on my heart." Then he said: "Help me perform *wudhu*." I helped him perform *wudhu* but I forgot to make *khilaal* of his beard (pass my wet hands through his beard). He could not do it himself because of extreme weakness. Because he could not utter any word he caught my hand and passed it through his beard and passed away. Hearing this Ja'far (*Rahmatullahi Alaihi*) started crying saying: "What could be said of such a person who even in that condition upholds the etiquettes of the *Shariah* and does not allow himself to discard a *Mustahabb* (a voluntary act)."

A pious person was about to pass away. His wife began crying. He enquired: "Why are you crying?" She replied: "I am crying because of your separation." He said: "Cry upon your ownself. I have been crying in desire and longing for this day for the past forty two years."

Someone asked Hazrat Kattaani (*Rahmatullahi Alaihi*) about his regular practices before he passed away. He replied: "If the end of my life was not near I would not have disclosed it. I protected the door of my heart for forty years. When anything besides Allah *Ta'aala* tried to enter it I closed the door."

Hazrat Mu'tamir (*Rahmatullahi Alaihi*) says: "I was present at the side of Hakam (a wealthy person) at the time of his death. I made *du'aa* to Allah *Ta'aala* to easen the severity of death upon him because he possessed good qualities. I enumerated all his good qualities. Hakam was unconscious. When he came into the state of consciousness he asked: "Who is saying such and such a thing?" Mu'tamir replied: "I." Hakam said that the Angel of Death is saying: "I treat every generous person kindly." Saying this Hakam passed away.

A pious person was sitting at the side of Hazrat Mumshaad Dienwari (*Rahmatullahi Alaihi*) at the time of his death. The pious person was making *du'aa* for his entry into *Jannah*. Hazrat Mumshaad (*Rahmatullahi Alaihi*) smiled and said: "For thirty years *Jannah* together with all it's beauty presented itself before me. I never looked at it even once fully (my desire is only for the Owner of *Jannah*)." *[Ihyaa]*

A doctor was present at the side of Hazrat Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) at the time of his death. He said, "The *Ameerul Mu'mineen* was poisoned. Hence, there is no hope for his life." Hazrat 'Umar Bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) said: "You should not hope for the life of that person who is not poisoned as well." The doctor asked him: "Did you realise that you were poisoned?" Hazrat 'Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) replied: "I realised it from the very time the poison reached my stomach." The doctor said: "Treat yourself otherwise you will lose your life." Hazrat Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) said: "The Being towards Whom I am going, i.e., My Lord, He is the Best towards which anyone could go. By the Oath of Allah! If I come to know of something kept behind my ears wherein my cure

lies then too I will not stretch my hands towards it." Thereafter, he said: "O Allah! Accept Umar to meet You." A few days after this incident 'Umar bin 'Abdul 'Azeez passed away.

Maimoon bin Mahraan (*Rahmatullahi Alaihi*) says: "At one time Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) used to make *du'aa* excessively for death. Somebody told him not to do so because Allah *Ta'aala* revived many *Sunan* (plural of Sunnah) of Rasulullah (*Sallallahu Alaihi Wasallam*) and eradicated many innovations (which began) through his means." Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) replied: "Should I not become like the pious servant (Hazrat Yousuf *Alaihis Salaam*) who made this *du'aa*:

'O Allah! Grant me death as a Muslim and include me amongst the pious'. *[Surah Yousuf, Aayah 101]*

Before he passed away Muslimah (*Rahmatullahi Alaihi*) told him: "A very plain cloth was bought for your *kafan* because of the little amount you had given. Please permit us to purchase a better one." Umar bin 'Abdul 'Azeez (*Rahmatullahi Alaihi*) said: "Bring it to me." He looked at it for a while and said: "If my *Rabb* is happy with me then immediately I will get a better *kafan* and if my *Rabb* is angry with me then this *kafan* will be removed and, in exchange, the Fire of Jahannum will become my *kafan*." After this he said: "Seat me up in a sitting position. O Allah! I did not obey Your commands and I disobeyed You in that from which You prevented me but I believe in *Laa ilaaha illallah*."

After saying this he passed away. During this period he also said: "I am seeing a group who are neither men nor jinn." In one narration it has come that before his death he asked all to leave his presence saying: "None should remain here." All those present went outside and they saw him from the door way. He said: "Very blessed is the arrival of those who are neither human nor jinn." Thereafter, he recited an *Aayah* of the last *ruku* of *Suratul* Qasass in which Allah

Ta'aala says that we have prepared the house of the *Aakhirah* for those who do not wish exaltation in this world nor mischief.
[Ittihaaf]

One pious person says: "I made *du'aa* to Allah *Ta'aala* to show me the condition of the dwellers of the grave." One night I saw as if *Qiyamah* was heralded in and people were coming out of their graves. I saw some of them mounted of Sundos, (a special, superior type of silk), some on silk, some on high thrones while other were on flowers. Some were laughing, while other were crying. I said: "O Allah! If all of them were in one condition how good would it have been." A person from amongst the deceased said: "This is because of the difference in *A'amaal* (deeds). Those mounted on Sondus possess good qualities, the people on silk are the martyrs, those on flowers fasted regularly, those laughing are the repenters, those crying are the sinful and the elevated ones (those seated on high thrones) are those who loved one another for the Pleasure of Allah."
[Raudh]

There was a *kafan* thief. He used to dig-up graves to steal *kafans*. Once he dug up a grave and saw a person sitting on a high throne reciting the Quraan which was placed before him. A river was flowing beneath his throne. The *Kafan* thief become so amazed that he fell down unconscious. People removed him from the grave. He regained conciousness after three days. People questioned him about what had happened. In reply he related the whole incident. Some people desired to look into that grave. They asked him to direct them towards that grave which he intended to do. At night he saw the pious inmate of that grave saying to him in a dream: "If you show them my grave you will become involved in such difficulties which you will never forget." After this the *kafan* thief made a promise not to show anyone the grave. *[Raudh]*

Sheikh Abu Ya'qoob Sanoosee (*Rahmatullahi Alaihi*) says: "A disciple came to me and said: "I am going to die tomorrow at the time of *Zohar*." The next day at the time of *Zohar* he came into Masjide Haraam, performed *tawaaf*, took a few steps further and passed

away. I gave him *ghusl* and buried him. When I placed him in the grave he opened his eyes. I asked him: "Is there life after death as well?" He said: "I am alive and every lover of Allah remains alive." *[Raudh]*

One pious persons says: "I gave *ghusl* to one disciple. He caught my thumb. I said to him: Leave my thumb. I know you have not died. This is a change from one place to another. He then left my thumb."

Sheikh Ibnul Jalaa (*Rahmatullahi Alaihi*) is a famous saint. He says: "When my father pased away and was placed on a board for *ghusl* he started laughing. The person performing the *ghusl* left him and went away. Nobody had the courage to perform the *ghusl*. A saintly friend of his came and performed the *ghusl*." In short, the author of the book, Raudh, has mentioned many such incidents of people who before and after passing away were happy, cheerful and humorous.

Hafiz Ibne Abdul Barr (*Rahmatullahi Alaihi*) has made mention in his book a few incidents of people speaking after passing away. Isti'aab Mentioning Hazrat Zaid bin Khaarijah (*Radiyallahu Anhu*), a companion of Prophet (S.A.W.), he writes: "There is no doubt in the fact that he spoke after passing away. This fact has also been narrated from other *Sahaaba*."

When the *Sahaaba* embarked for the expedition of Muta people began making *du'aa* for their good and safe return. At that time Abdullah bin Rawaahah (*Radiyallahu Anhu*) recited three couplets which meant:

'Instead of returning I desire that Allah *Ta'aala* forgives me.

Together with this I wish that a sword should sever my head into two parts.

Or that a spear penetrates into me piercing my intestines and liver.'

When these personalities reached the battle field they numbered

three thousand. They came to know that the enemy numbered two hundred thousand. Because of this the *Sahaaba* decided to inform Rasulullah (*Sallallahu Alaihi Wasallam*) of the situation and to commence fighting if Rasulullah (*Sallallahu Alaihi Wasallam*) ordered them to do so. When Abdullah bin Rawaahah (*Radiyallahu Anhu*) came to know that such a decision was taken he came and said: "It is rather strange that we consult one another about the desire which we have come to fulfil. We have come here only to seek martyrdom. We never fought on the reliance of wealth, strength and number. We always fought only on the strength of the religion of Islam. Rise and proceed towards the battle field." It is either one of two conditions: - victory' or martyrdom. For us both conditions are an honour." Listening to his talk everybody got ready to fight and the battle commenced. At the time of departure Rasulullah (*Sallallahu Alaihi Wasallam*) appointed Hazrat Zaid bin Haarithah (*Radiyallahu Anhu*) as the *Ameer* (leader). Prophet (*Sallallahu Alaihi Wasallam*) said "If he is martyred then Hazrat Ja'far bin Abi Taalib (*Radiyallahu Anhu*) will be the *Ameer*. If he is martyred then Hazrat Abdullah bin Rawaahah (*Radiyallahu Anhu*) will be in *Ameer* and if he is also martyred then the Muslims should consult one another and according to their decision they should appoint an *Ameer*." Consequently, when Hazrat Zaid (*Radiyallahu Anhu*) and after him Hazrat Ja'far (*Radiyallahu Anhu*) were martyred the people called for Hazrat Abdullah bin Rawaahah (*Radiyallahu Anhu*). He was on one side of the army. He had a piece of meat in his hand. He did not get the opportunity of eating anything for the past three days. Somebody approached him and said: "Hazrat Ja'far (*Radiyallahu Anhu*) has been martyred." Hazrat Abdullah bin Rawaahah (*Radiyallahu Anhu*) scolded himself saying: "You are involved only in this world (i.e. You are busy in eating)." Saying this he threw aside the piece of meat and taking the flag in his hand he advanced forward. Somebody attacked him because of which his finger got cut. Upon this he recited three couplets which meant:—

"You are only a finger which has been covered with blood. Besides

this what are you. This injury which has been sustained in the Path of Allah is a great wealth.

O Self! Understand that if you are not martyred then too you will have to die in any case.

See! That which you have been desiring for, (i.e. martyrdom) is before you. If you do that which your two companions, Zaid and Ja'faar (*Radiyallahu Anhuma*) did you will be rightly-guided and if you move your feet back from their path you will be wretched." Thereafter, he addressed his heart: "What are you thinking of at this time? If it is the thought of the wife then I divorce her thrice, if it is the thought of the slaves, I set them all free and if it is the thought of the gardens, then I give it as *Sadaqah* (charity) for the sake of Allah. O Self! Do you not desire *Jannah*? By the Oath of Allah, you will walk towards it, happily and freely.

You have passed a long time in ease. What do you think of now? Think of your reality. You are a mere drop of sperm."

In short, after this reflection, Hazrat Abdullah bin Rawaahah advanced forward and became martyred. This incident has been mentioned in detail in the book, 'Stories of Sahaabah'. Other such incidents have also been mentioned therein.

Before the paternal cousin of Rasulullah (*Sallallahu Alaihi Wasallam*), Hazrat Abu Sufyaan Bin Al-Haarith (*Radiyallahu Anhu*) passed away his household folk began crying. He said: "Do not cry over a person who after accepting Islam did not utter a word of error from his tongue nor did he make any movement of error from his body (i.e. death of such a person can only be happiness)."

Sunbaabahee (*Rahmatullahi Alaihi*) says: "Before the death of Hazrat Ubaadah (*Radiyallahu Anhu*) I was at his side. I began crying. He asked: "Why are you crying?" By the Oath of Allah, if I am called to give witness on the Day of *Qiyamah* I will be the best witness on your behalf. If I am given permission to intercede I will intercede on your behalf and as far as possible I will benefit you."

Thereafter, he said: "I have related to you all the Ahaadeeth which I heard from Prophet (*Sallallahu Alaihi Wasallam*) and which were of benefit to you except one which I will narrate to you now before I leave this world." I heard Rasulullah (*Sallallahu Alaihi Wasallam*) saying: "The fire of Jahannum is forbidden upon the one who bears witness to:—

"La illaha illallahu Mohammadurr Rasoolullah."

There is none worthy except Allah and Mohammed (S.A.W.) is the Messenger of Allah.

When Abu Bakr (*Radiyallahu Anhu*) was about to pass away his daughter began to cry. He said: "O Daughter! Do not cry." The daughter said: "If I do not cry over your death then over whose death should I cry?" He replied: "At this time I do not like the departure of any soul more than the departure of my soul so much so that I do not even like the departure of a fly's soul more than the departure of my soul." (i.e. if death is so beloved to me then what is the reason for your crying). Thereafter, he told Hamraan: "Nevertheless, I definitely have the fear that Islam should not leave my hands at the time of death."

Before his death Hazrat Sa'ad bin Abi Waqqaas (*Radiyallahu Anhu*) said: "Bring my woolen coat." It was brought. It was very old. He said: "Enshroud me in it for I wore this coat in the Battle of Badr."

Hazrat Abdullah bin Zubair and Abdullah bin Abbas (*Radiyallahu Anhuma*) were present when Hazrat Abdullah bin Aamir bin Khuraiz (*Radiyallahu Anhu*) was in the throes of death. He said to his people: "See! These two brothers of mine are fasting. It should not be that because of my death their meal at the time of breaking their fast is delayed." Abdullah bin Zubair (*Radiyallahu Anhu*) said: "If anything could prevent you from generosity and honouring others it would have been the pangs of death but this too has not prevented you." He passed away in the condition that food was placed in front of the visitors.

'Amar bin Aus (*Radiyallahu Anhu*) says: "I was present at the side of Utbah bin Abu Sufyaan (*Radiyallahu Anhu*) before his death. He was in the throes of death. He said: "Before leaving this world I wish to narrate a *Hadeeth* to you." My sister, Umme Habeebah (*Radiyallahu Anhaa*), narrated to me that Rasulullah (*Sallallahu Alaihi Wasallam*) said: "Whoever performs twelve *rak'aats* of Chaasht *Salaah* (i.e. *Salaatul Dhuhaa*) daily (with sincerity) Allah *Ta'aala* will construct for him a mansion in *Jannah*." (This was the spirit of propagating the *Ahadeeth* of Rasulullah (*Sallallahu Alaihi Wasallam*) and the *Deen* that not even death prevented them from doing so).

Before his death Mohammed bin Munkadir (*Rahmatullahi Alaihi*) began crying. Someone asked him: "Why do you cry?" He replied: "I do not cry because I committed any sin. According to my knowledge I have not committed any sin throughout my life. Nevertheless I am crying because I may have done something regarding it to be something light whereas in the Sight of Allah it may be something very serious." Thereafter he recited the Quraanic Aayah:

Such things became visible to them from Allah *Ta'aala* which they did not even think about. *[Surah Zumur]*

He then said: "I only have this fear that I did something which I was not aware of."

At the approach of Aamir bin Abde Qais's (*Rahmatullahi Alaihi*) death he began crying. Somebody told him: "Despite making these sacrifices are you still crying." He replied: "I am not crying out of fear for death not because of greed for this world. I am crying because of the sadness of missing from today onwards the fasting on hot summer afternoons and the performance of *Tahajjud salaah* during the last portion of the cold winter nights."

Before the demise of Hazrat Hasan (*Rahmatullahi Alaihi*) some people came to visit him. They requested him to give them some lasting advice. He said: "After hearing three things from me you

should leave me in solitude so that I could reach the place where I intend to go.

1. Act upon those actions first wherewith you instruct others to act upon.
2. Refrain from those matters first which you instruct others to refrain from.
3. Every step of yours is either beneficial for you (in leading you towards *Jannah*) or harmful for you (in leading you towards Jahannum). Hence think before lifting every step of yours as to where it is taking you."

Before the demise of Hazrat Rabi' (*Rahmatullahi Alaihi*) his daughter began crying. He said: "O Daughter! Do not cry. Say: "How happy is my father that today he has acquired a great wealth."

Before the death of Hazrat Mak'hool Shaami (*Rahmatullahi Alaihi*) he started laughing. Someone asked him: "Is this the time to laugh?" He replied: "Why should I not laugh when I am being separated forever from that time for which I used to become perplexed and now I am quickly going towards that Being upon Whom I placed all my hopes."

Someone asked Hazrat Hassaan bin Sinaan (*Radiyallahu Anhu*) while he was in the throes of death about the difficulties he was experiencing. He replied: "I am definitely experiencing difficulties but what can be said about the difficulties of a believer at the time when his hope to meet Allah *Ta'aala* and his happiness over this overpower his difficulties."

Before the death of Ibne Idrees (*Rahmatullahi Alaihi*) his daughter began crying. He said: "There is no reason to cry. I have completed the reading of four thousand Quraans in this house."

Hasan bin Haiy (*Rahmatullahi Alaihi*) says: "On the night my brother Ali passed away, he asked me to bring him water." At that time I was performing *salaah*. I made *salaam* and presented to him

the water. He said: "I have already drank." I asked him: "Where did you drink from? Besides myself and you there is no third person in the house.: He replied: "Hazrat Jibraeel (*Alaihis Salaam*) brought water for me and made me drink it." Hazrat Jibraeel (*Alaihis Salaam*) said: "You and your brother are amongst those people whom Allah *Ta'aala* has favoured."

[This is an indication towards an Aayah of the 9th ruku of Suratun Nisa]

"Those people who obey Allah *Ta'aala* and his Rasool (*Sallallahu Alaihi Wasallam*) they are those whom Allah *Ta'aala* has favoured from amongst the Prophets, the truthful, the martyrs and the pious."
[Surah Nisaa]

Hazrat Adbuallah bin Moosa (*Rahmatullahi Alaihi*) says: "Hazrat Ali bin Salih (*Rahmatullahi Alaihi*) passed away while I was on a journey. When I returned I went to his brother, Hasan bin Salih (*Rahmatullahi Alaihi*), to offer my condolences. Reaching there I began crying." He said: "Before you cry listen to the pleasant condition in which he passed away. When he began experiencing the pangs of deaths he asked for water. I presented water to him. He said: "I have already drank." I asked: "Who could have given you water?" He said: "Prophet (*Sallallahu Alaihi Wasallam*) with a large number of angels who had formed rows came and gave me water to drink." I thought - let me ask him a question to see whether he is saying this out of negligence or not. Hence, I asked him: "How were the rows of angels arranged?" He answered: "They were one on top of the other." He showed this by placing one hand over the other."

Before the demise of Abu Bakr bin Ayyaash (*Rahmatullahi Alaihi*) his sister began crying. He told her: "O Sister! There is no reason to cry. Your brother completed the full recitation of the Quraan in that corner twelve thousand times."

'Amar bin 'Ubaid (*Rahmatullahi Alaihi*) says: "Abu Shu'aib Salih bin Ziyaad (*Rahmatullahi Alaihi*) was ill. I went to visit him. He was

experiencing the pangs of death. He told me: "Should I not give you glad tidings? I am seeing a strange person with a superficial feature from this place." I asked him: "Who are you?" He replied: "The Angel of Death." I said: "Treat me gently." He replied: "I am commanded to do so."

The son of Imaam Ahmed bin Hambal (*Rahmatullahi Alaihi*) says: "I was seated by the side of my father before his demise. I had a cloth in my hand to tie his jaws after his demise. He went into the state of unconsciousness. We thought he had passed away but he regained conciousness. He said several times: "Not now, not now." When this happened for the third time I asked him: "What are you saying?" He replied, "O son! You know not. *Shaytaan*, the accursed, is standing by my side. He is pressing his mouth with his finger in grief and anger saying, O Ahmed! You are saved from me. When he says this to me I reply him with these words: O Liar! Not now (Until my life is not taken I cannot feel secured from you)."

Hazrat Aadam bin Abi Iyaas (*Rahmatullahi Alaihi*) was wrapped up in a shawl and reciting the Quraan during the last moments of his life. After completing the recitation of the Quraan he said: "Giving the means of the love I have for You I request that I be treated gently. I attached all my hopes on You for this day." Thereafter, he read '*La ilaaha illalla*'and passed away.

Before his demise, Muslimah bin Abdul Malik (*Rahmatullahi Alaihi*) began crying. Someone asked him the reason for his crying. He replied: "I am not crying out of fear for death. I have complete reliance in Allah. I am crying because I participated thirty times in Jihaad but I was honoured with martyrdom. Today I am giving my life on a bed like a woman".

Iyaas bin Qatadah Ashambi (Rahmatuilahi Alaihi) looked into a mirror once. He noticed white hair on his head. He said: "After the appearance of white hair there remains no other occupation other than the occupation of the *Aakhirah*. Now the time to proceed to the *Aakhirah* has dawned." Thereafter, he began exerting himself excessively in preparing for the *Aakhirah*. Once, on a Friday, after

completing his *Salaah* he was coming out of the *Mosque*. He looked up towards the sky saying: "Your coming is very blessed. I was impatiently waiting for you." Thereafter, he said to those with him: "When I die you should take me and bury me at Malhoob (a name of a place)." Thereafter his soul was extracted and he fell on the ground.

Before the demise of the student of Imaam Ahmed bin Hambal (*Rahmatullahi Alaihi*), Ibraheem bin Haani (*Rahmatullahi Alaihi*), he asked his son: "Did the sun set as yet?" He replied: "Not as yet. O my father! In this critical sickness there is permission to break an obligatory fast and you are only observing an optional fast. Please break it." Ibraheem bin Haani (*Rahmatullahi Alaihi*) after seeing something strange said: "Wait! For such things a person has to do good deeds." This is an indication towards an *Aayah* in *Surah* Wassaafaat wherein Allah *Ta'aala* says: "Verily, this is a great success. For such a success should a person perform deeds." Thereafter, he passed away.

Abu Hakeem Hairi (*Rahmatullahi Alaihi*) was sitting and writing something. While writing he took out the pen from his fingers and said: "If this is the name of death then, by the Oath of Allah, it is a very good death." Saying this he passed away.

When death approached Abul Wafaa bin' Aqeel (*Rahmatullahi Alaihi*) his household folk began crying. He said: "For fifty years you have been stopping it. Now for how long will you stop it? Leave me so that I can welcome it's approach."

Imaam Ghazzali (*Rahmatullahi Alaihi*), the author of the famous kitaab Ihyaaul 'Uloom, after making *wudhu*, read his *Fajr Salaah* on a Monday. Thereafter, he called for his *kafan*. He kissed it, placed it on his face and said: "With great joy I am presenting myself in the service of the King." Saying this he spread his feet towards the *Qiblah* and, immediately, passed away.

Ibnul Jauzi (*Rahmatullahi Alaihi*) says: "Before the demise of my *Ustaadh*, Abu Bakr bin Habeeb (*Rahmatullahi Alaihi*), his students requested him for some advice. He said: "I give you three advices:

1. **Fear Allah.**
2. **Meditate upon Him in solitude and**
3. **Fear that which I am facing (i.e. death).**

I am 61 years of age but it seems as if I have never seen this world (i.e. it has passed so quickly)." Thereafter, he asked someone sitting besides him:

"See! Has sweat appeared on my forehead?" He replied "Yes, It has appeared." He said: "All praise is for Allah." This is sign of death upon *Imaan* (As it has been mentioned in the *Hadeeth*). When death approached the student of Imaam Bukhari (*Rahmatullahi Alaihi*). Abul Waqt Abdul Awwal (*Rahmatullahi Alaihi*), the last words which came out of his mouth was: "Would that my people know that my Lord has forgiven me and that He has included me amongst the honoured people."

This is an Aayah of the second ruku of Surah Yaseen

Mohammed bin Haamid (*Rahmatullahi Alaihi*) says: "I was sitting besides Ahmed bin Khadrawiyah (*Rahmatullahi Alaihi*) before his demise. He began experiencing the pangs of death. He was 95 years of age. Someone asked him a *Masalah* (religious question). Tears swelled in his eyes. He said: "O Son! For 95 years I made an effort to open a door. Now it is about to open. I am worried as to whether it will open in a good or bad way. There is no time for answering." During this time his creditors, on hearing about his condition gathered around him. He was owing them seven hundred gold coins. He said: "O Allah! You have made (*Rahan*) mortgage permissible so that the creditors may be at ease. My existence was a source of ease for them, now I am going, fulfil their debt." Immediately someone knocked at his door and said: "Where are Ahmed's creditors?" The person then calculated Ahmed's debt and paid it. After this Ahmed bin Khadrawiyah (*Rahmatullahi Alaihi*) passed away.

Before the demise of a certain saint he said to his attendant: "Tie my hands and place my face on the ground." Thereafter, he said: "The time for departure has come. I am not free of sin nor do I have any

excuse. I have no strength to seek help from anyone besides You. Only You are my Helper. Only You are my Helper." Saying this he gave a cry and passed away. From the unseen a voice came saying: "This servant humbled himself before his Master. His Master accepted his humbleness."

A person says: "A saint was gasping in the throes of death. Many flies were sitting on his face. I felt sorry, went to his side and chased the flies away from his face. He opened his eyes and said: "For years I have been making an effort for this special occasion. My whole life's effort did not afford me this. Now you have interfered in what I have achieved. Go! Do your work May Allah keep you in a good condition."

Abu Bakr Raqee (*Rahmatullahi Alaihi*) says: "I was at the side of Abu Bakr Zafaaq (*Rahmatullahi Alaihi*) after *Fajr* when he said: "O Allah! Until when are you going to keep me in this world", and before the time of *Zohr* he had already passed away.

Hazrat Mak'hool Shaami (*Rahmatullahi Alaihi*) was ill. Someone went to him and said: "May Allah *Ta'aala* cure you." He replied: "Never. To go to such a Being from Whom only good is hoped is much better than staying with such people from whose evil one is never at ease."

Abu Ali Rauzbaari (*Rahmatullahi Alaihi*) says: "A poor person came to me on the day of Eid. He was in an afflicted condition wearing old clothes." He said: "Is there a clean place here where a poor, destitute person may die." Regarding his talk as futile I carelessly replied: "Come in, lie down to die wherever you intend." He came in, made *wudhu*, read a few *rakaats* of *salaah*, lied down and passed away. I made arrangements for his *ghusl* and burial. When I was enshrouding him a thought passed my mind that I should remove the shroud from his head, place his head on the ground so that Allah *Ta'aala* may show mercy on his poverty. I uncovered his face. He opened his eyes. I asked him: "O My Leader! Is there life after death as well?" He replied: I am alive and every lover of Allah

Ta 'aala is alive. On the basis of my high position (dignity) I will help you tomorrow on the Day of *Qiyamah*."

Ali bin Sahal Isbahaani (*Rahmatullahi Alaihi*) used to say: "Do you think that I am going to die as people die? Sickness and visiting the sick entials plenty of work. I will die in this manner that it will be said: "O Ali! and I will pass away." Consequently, it happened such. One day he was walking. While walking he said: "*Labbaik*" (I am present)" and he passed away.

Abdul Hasan Muzani (*Rahmatullahi Alaihi*) said: "Before Abu Ya'qoob Nahrajoori (*Rahmatullahi Alaihi*) passed away, while he was in the throes of death, people reminded him to read '*La illaha illallah*. He looked at me and said laughingly: "By the Oath of that being Who will never die between myself and Him there is only the barrier of His Honour and Greatness." Saying this he passed away. Muzani (*Rahmatullahi Alaihi*) used to cry when relating this incident. Catching his beard he used to say: "How shameful is it not for a barber like me to remind saintly people about the *kalimah*."

Abu Husain Maalik (*Rahmatullahi Alaihi*) says: "I lived in the company of Hazrat Khair Noorbaaf (*Rahmatullahi Alaihi*) for many years. Eight days before his demise he said: "I am going to pass away on Thursday night after *Maghrib* and I will be buried after *Jumu 'ah salaah*. Do not forget," Abu Husain says: "I completely forgot." On the morning of Friday a person gave me the news of his demise. I immediately went to participate in the *Janaaza salaah*. I met people returning from his home saying that he will be buried after the *Jum'ah salaah*. I reached his home. On enquiring about the condition wherein he passed away a person who was present at the time of his demise informed me that in the evening before the time of *Maghrib* he fainted. Thereafter, he recovered a little. He turned his face towards one corner of the house saying: "Wait a little! You have been ordered to do a work and I have also been ordered. What you have been ordered to do will be accomplished and what I have been ordered to do will remain unaccomplished. Therefore, wait for a while until I accomplish what I have been ordered to do."

He then asked for some water. He made a fresh *wudhu*, performed *salaah*, lied down, stretched out his legs, closed his eyes and passed-away. Someone saw him in a dream. He asked Hazrat Khair Noorbaaf (*Rahmatullahi Alaihi*): "How did you fare?" He replied: "Don't ask such a question. I have been relieved of your stinking world."

Abu Sa'eed Khazzaaz (*Rahmatullahi Alaihi*) says: "While I was once in Makkah Mukarramah coming out of the door of Bani Shaibah, I saw a man who had passed away. When I looked at him very carefully he also looked at me laughingly and said: "Abu Sa'eed! Don't you know that a lover never dies. He only moves from one world to another."

Before the demise of Hazrat Zunnoon Misri (*Rahmatullahi Alaihi*) someone asked him for advice. He said: "I am astounded by the Miracles of His Favour. Hence do not trouble me at this moment."

Before the demise of Abu Hafs Hairi (*Rahmatullahi Alaihi*) someone asked him: "Give us some advice." He replied: "I have no strength to speak." After seeing that he had regained a bit of strength. I said to him: "Please do say something. I will convey it to the people." He said: "Be humble and meek from the bottom of the heart over one's faults." *(This is my last advice).*

Hazrat Junaid Baghdaadi (*Rahmatullahi Alaihi*) says: "Before the demise of Hazrat Surri Saqtee (*Rahmatullahi Alaihi*), when he was in the throes of death, I was sitting at his head side. I placed my face upon his face. Tears were falling from my eyes onto his cheeks. He asked: "Who is it?" I answered: "Your attendant Junaid." He said: "Refrain from bad company. Let it not be that you are separated from Allah *Ta'aala* because of the company of others."

A famous elder of the Sufi school of thought, Hazrat Habeeb 'Ajmee (*Rahmatullahi Alaihi*) became very perplexed before his demise. Someone said: "It is very unusual for a saint like yourself to be perplexed. This was never your condition before (i.e. never was such perplextion noticed upon you because of any matter)." He said: "The journey is very long and there is no provision. Never was it's

route seen before. The Lord and Master has to be visited. Never was He visited before. Such fearful scenes will have to be witnessed which were never seen before. The period of lying alone under sand will extend till the Day of *Qiyamah*. There will be no intimate friend in the grave. Thereafter, one has to stand in the presence of Allah *Ta'aala* I fear that if I am asked. "O Habeeb! During your sixty years, present one such *tasbeeh* (*subhaanallah*) wherein there was no interference from *shaytaan*," then what answer will I give. His condition, however, was such that for sixty years he never inclined even a little towards this world. Now let us reflect as to what our condition will be that leave aside the world we do not even abstain from sins. We are always involved in pleasing *shaytaan*.

Abdul Jabbar (*Rahmatullahi Alaihi*) says: "I stayed in the company of Sheikh Fatah bin Shakhrof (*Rahmatullahi Alaihi*) for a period of thirty years. He never lifted his face towards the sky. Once he lifted his face towards the sky and said: "Now longing for You has intensely increased. Please do call me quickly." Thereafter not a week had passed before he passed away.

Abu Sa'eed Moosli (*Rahmatullahi Alaihi*) says: "Fatah bin Sa'eed (*Rahmatullahi Alaihi*) delayed his return from the *Eid Gaah* (open place where Eid *Salaah* is performed) after performing the *Eidul Adhaa Salaah*. On his return he saw smoke emerging from all sides of the fires whereupon the meat of *Qurbaani* was being cooked. He began crying saying "People have attained nearness to You by means of making *Qurbaani*. O my Beloved! If only You knew how I would like to make *Qurbaani*!" Saying this he fainted. I sprinkled water on him. After a long time he regained conciousness. Thereafter, he got up and proceeded. When he reached the alleys of the city he lifted his face towards the sky and said: "O my Beloved! You know the extent of my grief and sorrow and You also know my roaming in these aleeys. O my Beloved! Until when are You going to imprison me here." Saying this he fainted once more I sprinkled water once again on him whereafter he regained conciousness. Thereafter, within a few days time he passed away."

Mohammed bin Qasim (*Rahmatullahi Alaihi*) says: "My Sheikh Mohammed bin Aslam Toosi (*Rahmatullahi Alaihi*) told me four days before he passed away: "Come, let me give you good news about how Allah *Ta'aala* has favoured your friend (i.e. me). The time of my death has approached. The Favour of Allah *Ta'aala* upon me is that I do not possess a single dirham (silver coin) which I have to account for. Now close the door of the house and until my death do not allow anyone to come into my presence. Listen! I have nothing in my possession which has to be distributed amongst the heirs besides this shawl, this canvas, this *wudhu*-jug and my books and in this packet there are thirty dirhams which do not belong to me but to my son. One of his relatives gave it to him. Besides this what else could be *halaal* (permissible) for me when Rasulullah (*Sallallahu Alaihi Wasallam*) had said: "You and your wealth belong to your father" (Therefore, on the basis of this *Hadeeth* my son's wealth is *halaal* for me). From it you should take that amount of money whereby that much of *kafan* could be purchased which will cover my private parts. You should not take more than this (i.e. You should only purchase a *lungi* for me). This canvas and shawl should also be included in the *kafan*. Thus the *kafan* will comprise of three garments, *lungi*, shawl and canvas. You should wrap me in these three cloths. You should give this *wudhu*-jug as charity to a poor *musalli* (person who perform *salaah* regularly) so that he could make *wudhu* from it." Saying this he passed away four days thereafter.

Abu Abdul Khaliq (*Rahmatullahi Alaihi*) says: "I was present when Yousuf bin Husain (*Rahmatullahi Alaihi*) was in the throes of death. He said: "O Allah! Outwardly I used to advice people but inwardly I used to deceive myself. As such I was insincere to myself by virtue of advising your creation, forgive me for my insincerity." Repeating these words he breathed his last." *[Ittihaaf]*

How fortunate were these pious personalities. May Allah *Ta'aala* through His blessings grant this impure servant some part of His piety. He is very Kind. Nothing is impossible from His Kindness.

THE FIRST QASEEDAH[1] (POEM)

A POEM REGARDING THE REMEMBERANCE OF DEATH.

(which is the actual reason for the compilation of this booklet)

ضَيَّعْتَ عُمْرَكَ يَا مَغْرُوْرُ فِيْ غَفَلٍ　　　قُمْ لِلتَّلَافِيْ فَاَنْتَ الْيَوْمَ فِيْ مَهَلٍ

اے فریب خوردہ! تونے غفلت میں عمر برباد کردی! اٹھ تلافی کر آج بھی تجھے مہلت نصیب ہے

O Decevied person! You have wasted your life in negligence. Stand-up, make amends for today you have been given respite.

وَاسْتَغْفِرِ اللّٰهَ مِمَّا فَاتَ مِنْ زَمَنٍ　　　وَانْدَمْ بِتَوْبٍ عَلٰى أَيَّامِكَ الْأُوَلِ

جو وقت ہاتھ سے نکل گیا اس پر آنسو بہا اور اپنی زندگی پر شرما کر توبہ کر۔

Shed tears for time you have lost and by repenting be ashamed over your past life.

بَادِرْ إِلٰى صَالِحِ الْأَعْمَالِ مُجْتَهِدًا　　　فَالنُّجْحُ فِي الْجُهْدِ وَالْحِرْمَانُ فِي الْكَسَلِ

کمر ہمت باندھ کر اعمال صالحہ کی جانب سبقت کر کیونکہ محنت میں کامیابی ہے اور کسلمندی کا انجام محرومی ہے

Advance towards good deeds by striving because in striving there is success and in laziness there is deprivation.

كُنْ لَا مَحَالَةَ فِي الدُّنْيَا كَمُغْتَرِبٍ　　　عَلٰى رَحِيْلٍ دَنٰى أَوْ عَابِرِ السُّبُلِ

دنیا میں ایسا رہ گویا تو سفر کے لئے پابرکاب ہے، بلکہ راستہ سے گزر رہا ہے۔

Live in this world as if you are a traveller on a journey or rather like a wayfarer.

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1 The major part of these 2 Arabic pomes were translated from their Urdu translation. (Translator).

دَارُ الْخُلُوْدِ مَعَامًا دَارُ آخِــرَةٍ　　إِنَّ الْإِقَامَةَ فِي الدُّنْيَا إِلَى أَجَلٍ

ہمیشہ کی اقامت گاہ تو صرف آخرت ہے دنیا میں قیام تو صرف میعاد مقرر تک ہے۔

The everlasting residence is only the Aakhirah. Living in this world is only until an appointed time.

وَكُلُّ مَنْ حَلَّ فِي الدُّنْيَا فَمُرْتَحِلٌ　　يَوْمًا لِمَنْزِلِهِ فِي إِثْرِ مُــرْتَحِلٍ

دنیا میں جتنے لوگ آئے انہیں یکے بعد دیگرے اپنی منزل کی طرف کوچ کرنا ہے

Whoever has came into this world has to journey one day towards his abode immediately after one another.

هَلَّا اعْتَبَرْتَ فَكَمْ حَلُّوْا وَكَمْ رَحَلُوْا　　وَإِنَّمَا النَّاسُ فِي حَلٍّ وَمُرْتَحِلٍ

یہاں کتنے آئے اور کتنے چلے گئے مگر تجھ کو کچھ بھی عبرت نہ ہوئی، اور یہاں تو جو بھی آیا کوچ کرنے کو آیا

Have you ever taken heed as to how many have arrived and departed from here and whoever has arrived here has come to depart.

إِذَا تَجَهَّمَ أَمْــرٌ لَا مَــرَدَّ لَهُ　　لَمْ يُغْنِ عَنْكَ اقْلِنَاءُ الْمَالِ وَالْخَوَلِ

جب تجھے وہ حادثہ (موت) پیش آئیگا جس کو کوئی ٹال نہیں سکتا تو مال و دولت اور حشم و خدم تجھے کچھ بھی کام نہ آئینگے

When that irresistible calamity (i.e. death) will occur then richness and wealth, attendants and servants will not help you.

يَقُوْمُ عَنْكَ الْأَطِبَّاءُ وَالصَّدِيْقُ إِذَا　　وَقَدْ طَوَوْا صُحُفَ التَّدْبِيْرِ وَالْحِيَلِ

اس وقت حکیم ڈاکٹر اور دوست احباب (تجھے بچانے کی) ساری تدبیریں ختم کرکے تیرے پاس سے اٹھ کھڑے ہونگے

At that time doctor and friends will after trying all plans (to save you). leave you in the lurch.

فَيُدْرِجُونَكَ فِي الْأَكْفَانِ مُنْتَزِعًا   عَنْكَ الثِّيَابَ مِنَ الْأَبْرَادِ وَالْحُلَلِ

تیرے جسم سے لباس فاخرہ اتار کر تجھے کفن کی چادروں میں لپیٹ دیں گے۔

After removing the fine clothing from your body they will wrap you up in the cloths of kafan.

وَيُودِعُونَكَ تَحْتَ الْأَرْضِ مُنْفَرِدًا   وَيَتْرُكُونَكَ مَحْجُوبًا مِنَ الْمُقَلِ

تجھے زمین کی تہ میں تنہا چھوڑ دیں گے اور نظروں سے اوجھل کر دیں گے۔

They will leave you alone in the depth of the earth and they will conceal you from being seen.

وَقَائِلٌ مِنْهُمُ قَدْ كَانَ خَيْرَ أَبٍ   وَقَائِلٌ مِنْهُمُ قَدْ كَانَ خَيْرَ وَلِي

کوئی کہے گا بڑا اچھا باپ تھا کوئی کہے گا بڑا اچھا دوست تھا۔

Some will say that he was a very good father and others will say he was a very good friend.

وَقَائِلٌ قَدْ حَبَاهُ اللّٰهُ مَغْفِرَةً   وَقَائِلٌ طَابَ فِي الدُّنْيَا مِنَ الرَّجُلِ

کوئی کہے گا اللہ مغفرت فرمائے کوئی کہے گا دنیا میں بڑی اچھی زندگی گزار گیا۔

Some will say: "May Allah forgive him" and others will say: "He lived a very good life in this world."

فَبَعْدَ ذٰلِكَ لَا يَدْرُونَ مَا فَقَدُوا   وَهَمُّهُمْ فِي اقْتِسَامِ الْإِرْثِ بِالْجَدَلِ

اور اس (زبانی جمع خرچ) کے بعد انھیں یہ بھی خبر نہ ہوگی کہ کون چلا گیا ان کی ساری توجہ میراث کی تقسیم میں لڑنے پر لگی ہوگی

And after saying all this (i.e. after all this lip-service) they won't even know who departed. All their attention will be directed in fighting for the distribution of the estate.

وَبَعْضُهُمْ مَعَ بَعْضٍ فِي مُخَاصَمَةٍ   وَإِنَّهُمْ لَبَيْنَ مَنْصُورٍ وَّمُنْخَذِلٍ

وہ ایک دوسرے سے خصومت اور مقدمہ بازی کریں گے اور پھر کوئی جیت گیا، کوئی ہار گیا۔

They will argue and file law suits against one another and thereafter some will emerge as winners and others as losers.

وَيَأْخُذُونَ قَرِيبًا فِي مَعَايِشِهِمْ   لَا يَذْكُرُونَكَ فِي خَلْوٍ وَمُحْتَفِلٍ

اور پھر بہت جلد پیٹ کے دھندے میں لگ جائیں گے وہ تجھے خلوت و جلوت میں کبھی یاد نہیں کریں گے

Then very swiftly they will engage themselves in the business of filling their bellies. They will not remember you in solitude nor in public.

يَا أَيُّهَا الْغِرُّ لَا تَغْرُرْكَ صُحْبَتُهُمْ   خَيْرُ الْمُصَاحِبِ عِنْدِي صَالِحُ الْعَمَلِ

ارے دھوکے میں پڑے ہوئے! ان کی مصاحبت سے دھوکہ نہ کھا، سب سے اچھا مصاحب نیک عمل ہے

O Deceived! Do not be deceived by their company. The best of companions is good deeds.

فِيمَ التَّغَافُلُ وَالْأَيَّامُ دَائِرَةٌ   فِيمَ التَّكَاسُلُ وَالْأَحْوَالُ فِي حَوَلٍ

دن گزر رہے ہیں آخر یہ غفلت کیوں ہے؟ حالات بدل رہے ہیں تو پھر سستی اور کسلمندی کیسی؟

Why then this negligence when the days are passing by? Why then this laziness when the conditions are changing?

فِيمَ الْعَوِيلُ لِذِي دَارٍ خَلَتْ وَعَفَتْ   فِيمَ الْبُكَاءُ عَلَى الْآثَارِ وَالطَّلَلِ

ایسے گھر پر کیا رونا اور فریاد کرنا جو خالی ہو گیا اور جس کے نشان مٹ گئے اور یادگاروں اور کھنڈروں پر نوحہ بکا کیسا؟

Why cry over a house which is desolate and whose remains have been effaced? Why wail upon monuments and runis?

فَلِمَ التَّصَابِي وَأَيَّامُ الصِّبَا غَبَرَتْ ۔ فَلِمَ التَّسِيبُ وَلَا إِبَّانَ لِلْغَزَلِ

بچپن کا وقت گزر چکا پھر یہ بچپنا کیسا؟ غزل گوئی کا وقت بیت گیا پھر یہ شعر و شاعری کیسی؟

Why then this childishness when childhood days have passed? Why then these poems when the time of poetry has passed?

وَكَيْفَ تَلْعَبُ وَالْخَمْسُونَ قَدْ كَمُلَتْ ۔ وَكَيْفَ تَلْهُو وَنَارُ الشَّيْبِ فِي شُغُلِ

پچاس کی عمر ہو چکی پھر کھیل کود کا کیا مطلب؟ بڑھاپے کی آگ بھڑک گئی پھر اس کھیل تماشے کا کیا مطلب؟

what is the meaning of play and fun when fifty years of life have passed? when the fire of old-age has raged then what is the meaning of fun and play?

فَدَعْ ذِكْرَ لَيْلَى وَلُبْنَى وَازْدِيَارَهُمَا ۔ ثُمَّ ارْتِحَالَهُمَا مِنْ هٰذِهِ الْحِلَلِ

لیلیٰ و لبنیٰ، ان کے وصال اور ہجر و فراق کے تذکروں کو اب جانے دے۔

Discard the talks of the meeting and separation of Layla and Lubna now.

تِلْكَ الْغَوَانِي وَإِنْ أَخْلَصْنَ خُلَّتَهَا ۔ وَاللّٰهِ لَسْنَ بَرِيئَاتٍ مِنَ الدَّخَلِ

یہ بتانِ بے وفا خواہ کتنا ہی خلوص و محبت جتائیں مگر واللہ یہ کھوٹ سے خالی نہیں۔

These unfaithful beautiful women no matter how much love and sincerity they may express, yet by the oath of Allah, they are not free of vice.

حُبُّ الْحَبَائِبِ حِرْمَانٌ وَّمَنْدَمَةٌ ۔ فَالْغَوْلُ عَاقِبَةٌ لِلشَّارِبِ الثَّمِلِ

ان نازنینوں کی محبت سراپا بدنصیبی و ندامت ہے نشۂ شراب کا انجام بدمستی و مدہوشی کے سوا اور کیا ہے

The love of these beautiful women is only deprivation and grief. The end result of liquor is only intoxication and unconsciousness.

إِبْرَأْ إِلَىٰ كُلِّ حِبٍّ مِنْ مَحَبَّتِهٖ   وَثِقْ بِحُبِّ رَسُوْلِ اللّٰهِ وَاتَّكِلِ

ہر محبوب کی محبت سے دستبردار ہو کر حضرت رسول اللہ صلی اللہ علیہ وسلم سے رشتۂ الفت استوار کر اور اسی پر بھروسہ کر

Abstain from the love of every beloved and make strong the bond of love with Rasulullah (Sallallahu Alaihi Wasallam) and rely only on it.

هُوَ الَّذِيْ حُبُّهٗ فَوْزٌ وَّمَكْرُمَةٌ   وَحُبُّهٗ اٰيَةُ الْاِيْمَانِ فَاكْتَمِلِ

آپ (صلی اللہ علیہ وسلم) کی محبت کامیابی، عزت و کرامت اور علامتِ ایمان ہے، اس کی تکمیل کر

The Love of Rasulullah (Sallallahu Alaihi Wasallam) is success, honour and a sign of Imaan, hence perfect it.

وَحُبُّهُ الْعُرْوَةُ الْوُثْقٰى لَا انْفِصَامَ لَهَا   وَلَا انْفِصَامَ بِحَبْلٍ مِنْهُ مُتَّصِلِ

اور آپ (صلی اللہ علیہ وسلم) کی محبت وہ مضبوط رسی ہے جو ٹوٹ نہیں سکتی اور جو رشتہ آپ صلی اللہ علیہ وسلم سے وابستہ ہو وہ اٹوٹ ہے

The Love of Rasullallah (Sallallahu Alaihi Wasallam) is that strong rope which will never snap and the relationship which is attached to Rasulullah (Sallallahu Alaihi Wasallam) is unbreakable.

يَا حَبَّذَا حُبُّهٗ أُنْسٌ لِمُنْفَرِدٍ   ذُخْرٌ لِمُدَّخِرٍ زَادٌ لِمُنْتَقِلِ

سبحان اللہ آپ (صلی اللہ علیہ وسلم) کی محبت انسان کیلئے سامانِ انسیت ذخیرہ اندوز کیلئے بہترین ذخیرہ اور عازمِ سفر کیلئے توشہ ہے

How wonderful! The Love of Rasulullah (Sallallahu Alaihi Wasallam) is a means of attachment and friendship for a man. the best treasure for an accumulator of wealth and a provision for a traveller.

اَلْمَرْءُ مَعْ مَنْ أَحَبَّ اشْكُرْ لِقَائِلِهٖ   وَذَاكَ وَعْدٌ بِلَا خُلْفٍ وَّلَا خَطَلِ

اس خلقِ باری تعالیٰ کا احسان مجھو جس نے فرمایا: آدمی اسی کے ساتھ ہوگا جس سے محبت کی، یہ قطعی وعدہ ہے جس میں کوئی دغدغہ نہیں

Acknowledge the Bounty of that Great Being Who has said. "A person will be with whome he loves." This is an absolute promise wherein thier is no idle talk.

أُحِبُّهُ وَلِذَا أَرْجُو شَفَاعَتَهُ   إِنَّ الْمُحِبَّ مِنَ الْمَحْبُوبِ فِي أَمَلِ

مجھے آپ صلی اللہ علیہ وسلم سے محبت ہے اسی بنا پر آپ صلی اللہ علیہ وسلم کی شفاعت کا امیدوار ہوں محب کو محبوب سے امید ہوتی ہے

I love Nabi (Sallallahu Alaihi Wasallam). On this basis I have hope in the intercession of Nabi (Sallallahu Alaihi Wasallam). A lover has hope in his beloved.

سِيْنُ السَّلَامِ لَهَا الْأَسْنَانُ بَاسِمَةٌ   فَأَضْحَكَ اللّٰهُ سِنَّ السِّيْنِ لِلْقُبَلِ

سین سلام کے دانت کھل رہے ہیں۔ اللہ تعالیٰ اس سین کے دانتوں کو ہمیشہ مسکراتا رکھے

The teeth of the letter seen (س) in the world, Salaam."(meaning greetings) is laughing. May Allah Ta'aala Keep the teeth of the letter seen (س) always smiling.

شُغْلُ الصَّلٰوةِ عَلَيْهِ وَالسَّلَامِ كَفٰى   فَبَارَكَ اللّٰهُ لِيْ فِيْ ذٰلِكَ الشُّغُلِ

آپ صلی اللہ علیہ وسلم پر درود وسلام بھیجنے کا شغل کافی ہے اللہ تعالیٰ میرے اس شغل میں برکت دے

The occupation of sending Salaaah and Saluam on Nabi (Sallallahu Alaihi Wasallam) is sufficient. May Allah Ta'aala grant me blessings in this occupation.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلٰى نَبِيِّكَ طٰهٰ سَيِّدِ الرُّسُلِ

اے اللہ! ہمیشہ ہمیشہ صلوٰۃ وسلام نازل فرما اپنے نبی طٰہٰ سید المرسلین صلی اللہ علیہ وسلم پر

O Allah! Send perpetual Salaah and Salaam upon your Nabi. TaaHaa, the Leader of all the Messengers.

THE SECOND

QASEEDAH (POEM).

لَيْسَ الْغَرِيْبُ غَرِيْبَ الشَّامِ وَالْيَمَنِ   إِنَّ الْغَرِيْبَ غَرِيْبُ اللَّحْدِ وَالْكَفَنِ

شام و یمن کا مسافر درحقیقت مسافر نہیں البتہ گور و کفن کا مسافر واقعۃً مسافر ہے

The travellers of Syria and Yemen are not in reality travellers. Certainly the travellers of the grave and the kafan are actual travellers.

لَا تَنْهَرَنَّ غَرِيْبًا حَالَ غُرْبَتِهِ   اَلدَّهْرُ يَنْهَرُهُ بِالذُّلِّ وَالْمِحَنِ

کسی اجنبی کو بحالتِ غربت ہرگز نہ جھڑکو زمانے نے اسے ذلت و مشقت کے ساتھ خود ہی جھڑک رکھا ہے

Never rebuke a stranger in his condition of being strange. Time itself has scolded him with disgrace and difficulty.

إِنَّ الْغَرِيْبَ لَهُ حَقٌّ لِغُرْبَتِهِ   عَلَى الْمُقِيْمِيْنَ فِي الْأَوْطَانِ وَالسَّكَنِ

اجنبی مسافر کا حق ہے ان لوگوں پر جو اپنے گھر اور اوطان میں اقامت پذیر ہیں۔

The strange traveller has a right upon those people who are living in their homes and houses.

سَفَرِيْ غَرِيْبٌ وَزَادِيْ لَنْ يُّبَلِّغَنِيْ   وَقُوَّتِيْ ضَعُفَتْ وَالْمَوْتُ يَطْلُبُنِيْ

میرا سفر ان دیکھے راستوں کا ہے میرا زادِ سفر منزل تک پہنچنے کیلئے ناکافی ہے میری قوت کمزور ہو چکی ہے اور موت میری تلاش میں ہے

My journey is on an unfamiliar and strange road. My provision is insufficient to carry me to my destination. My strength has weakened and death is searching for me.

وَلِيْ بَقَايَا ذُنُوْبٍ لَسْتُ أَعْلَمُهَا   اَللّٰهُ يَعْلَمُهَا فِي السِّرِّ وَالْعَلَنِ

اور میرے پاس گناہوں کا انبار ہے جو خود میرے علم میں بھی نہیں مگر اللہ تعالیٰ انکے پوشیدہ و ظاہر کو خوب جانتے ہیں

I have a heap of sins which I myself do not know. Only Allah Ta'aala knows perfectly the secret and open sins.

مَا أَحْلَمَ اللّٰهُ عَنِّيْ حَيْثُ أَمْهَلَنِيْ وَقَدْ تَمَادَيْتُ ذَنْبِيْ وَيَسْتُرُنِيْ

اللہ تعالیٰ کا علم دیکھو کہ ان کے گناہوں کے باوجود مجھے مہلت دے رہا ہے اور میں گناہ کئے جارہا ہوں اور وہ میری پردہ پوشی کر رہا ہے

Look at the Tolerance of Allah Ta'aala that despite my sins He is giving me respite. While I keep on committing sins, He continues to conceal me

تَمُرُّ سَاعَاتُ أَيَّامِيْ بِلَا نَدَمٍ وَلَا بُكَاءٍ وَلَا خَوْفٍ وَلَا حَزَنٍ

میری زندگی کے لمحات ندامت وگریہ اور خوف وحزن کے بغیر گزر رہے ہیں

The hours of my life are passing without any regret, crying, fear and grief.

أَنَا الَّذِيْ يُغْلِقُ الْأَبْوَابَ مُجْتَهِدًا عَلَى الْمَعَاصِيْ وَعَيْنُ اللّٰهِ تَنْظُرُنِيْ

میں ہی ہوں کہ گناہ کرتے ہوئے مکان کے دروازے اچھی طرح بند کرلیتا ہوں حالانکہ اللہ تعالیٰ کی آنکھ مجھے تب بھی دیکھ رہی ہوتی ہے

I am the one who tightly closes the doors of the house when committing sins whereas the Eye of Allah Ta'aala still sees me.

يَا زَلَّةً كُتِبَتْ فِيْ غَفْلَةٍ ذَهَبَتْ يَا حَسْرَةً بَقِيَتْ فِي الْقَلْبِ تُحْرِقُنِيْ

آہ! کتنی لغزشیں غفلت میں سرزد ہو کر داستانِ ماضی بن گئیں اور کتنی حسرتیں دل میں باقی رہ کر میرے لئے آتش سوزاں بن گئیں

Alas! How many faults which were committed in negligence have been noted as a story of the past and how many pains have remained in my heart as blazing flames to burn me.

دَعْنِيْ أَنُوْحُ عَلَى نَفْسِيْ وَأَنْدُبُهَا وَأَقْطَعُ الدَّهْرَ بِالتَّفْكِيْرِ وَالْحَزَنِ

مجھے چھوڑ دو! کہ میں اپنے نفس پر نوحہ کروں اور زندگی فکر وغم میں بسر کروں۔

Leave me so that I may lament over myself and pass my life in worry and concern.

كَأَنَّنِي بَيْنَ تِلْكَ الْأَهْلِ مُنْطَرِحٌ   عَلَى الْفِرَاشِ وَأَيْدِيهِمْ تُقَلِّبُنِي

وہ منظر گویا میری آنکھوں کے سامنے ہے کہ میں بستر مرگ پر اہل و عیال کے درمیان بے جان پڑا ہوں اور ان کے ہاتھ مجھے کروٹیں دلا رہے ہیں

It seems as if the following scene is before my eyes: "I am lying dead on my death bed surrounded by my family and their hands are turning my sides.

كَأَنَّنِي وَحَوْلِي مَنْ يَنُوحُ وَمَنْ   يَبْكِي عَلَيَّ وَيَنْعَانِي وَيَنْدُبُنِي

ہاں وہ منظر بھی گویا میرے سامنے ہے کہ میرے گرد نوحہ گروں کی بھیڑ ہے، میری موت کا اعلان ہو رہا ہے اور مجھے مردہ کہہ کر پکارا جا رہا ہے

Yes, the following scene is also before me: People have gathered to lament and cry over me, the announcement of my death has been made and I am being addressed as the deceased.

وَقَدْ أَتَوْا بِالطَّبِيبِ كَيْ يُعَالِجَنِي   وَلَمْ أَرَ الطَّبِيبَ الْيَوْمَ يَنْفَعُنِي

میرے علاج معالجہ کے لئے طبیب کو بلایا گیا ہے لیکن آج طبیب کی چارہ گری میرے کس کام آئے گی

A doctor was brought for my treatment but today I do not see the doctor benefitting me.

سَيَخْرُجُ الرُّوحُ مِنِّي فِي تَغَرْغُرِهَا   وَصَارَ رِيقِي مَرِيرًا حِينَ غَرْغَرَنِي

نزع کے وقت میری روح نکل جائے گی اور غرغرہ کے وقت لعاب دہن تلخ ہو جائے گا۔

Shortly my soul will be removed in the agonies of death and my saliva will turn bitter during the final moments of my life.

وَاشْتَدَّ نَزْعِي وَصَارَ الْمَوْتُ يَجْذِبُهَا   مِنْ كُلِّ عِرْقٍ بِلَا رِفْقٍ وَلَا هَوَنٍ

بوقت نزع مجھ پر شدت کے پہاڑ ٹوٹ پڑے اور موت بغیر کسی رو رعایت کے رگ و ریشہ سے روح کو کھینچ لے گی

The agonies of death have intensified upon me and death without any gentleness or ease has extracted my soul from every vein.

وَسُلَّ رُوْحِیْ وَظَلَّ الْجِسْمُ مُنْطَرِحًا بَيْنَ الْاَهَالِیْ وَاَيْدِيْهِمْ تُقَلِّبُنِیْ

لیجئے روح نکال لی گئی اور میرا جسم اہل و عیال کے درمیان بے حس و حرکت پڑا ہے اور انکے ہاتھ مجھے الٹ پلٹ رہے ہیں

My soul was extracted and my body lay montionless amidst my family. Their hands were turning me from side to side.

وَغَمَّضُوْنِیْ وَشَدُّوا الْحَلْقَ وَانْصَرَفُوْا بَعْدَ الْاِيَاسِ وَجَدُّوْا فِیْ شِرَى الْكَفَنِ

گھر کے لوگوں نے میری آنکھیں بند کر دیں، جبڑوں پر کپڑا باندھ دیا اور مایوسی کے بعد جا کر فوراً کفن خریدنے لگے

My family closed my eyes, tied a cloth around my jaw and after disparity they immediately went to purchase my kafan.

وَصَارَ مَنْ كَانَ اَحَبَّ النَّاسِ فِیْ عَجَلٍ نَحْوَ الْمُغَسِّلِ يَاْتِيْنِیْ لِيُغَسِّلَنِیْ

جو شخص مجھے سب سے زیادہ محبوب تھا وہ بڑی جلدی سے جائے غسل کی طرف لپکا اور مجھے غسل دینے کی تیاری کرنے لگا

The person who loved me the most hastened towards the place of ghusl preparing to give me ghusl.

وَاَضْجَعُوْنِیْ عَلَى الْاَلْوَاحِ مُنْطَرِحًا وَقَامَ فِی الْحَالِ مِنْهُمْ مَنْ يُغَسِّلُنِیْ

مجھے تختۂ میت پر لٹا کر کچھ لوگ مجھے فوراً غسل دینے لگے۔

Immediately placing me on the board reserved for the dead some people started giving me ghusl.

وَاَسْكَبَ الْمَاءَ مِنْ فَوْقِیْ وَغَسَّلَنِیْ غَسْلًا ثَلَاثًا وَنَادَى الْقَوْمَ بِالْكَفَنِ

میرے اوپر پانی ڈالا، تین بار غسل دیا اور لوگوں کو آواز دی: کفن لاؤ ۔

Water was thrown over me. I was washed thrice and people wer.· told: "Bring the kafan."

وَأَلْبَسُونِي ثِيَابًا لَا كِمَامَ لَهَا   وَصَارَ زَادِي حَنُوطِي حِينَ حَنَّطَنِي

اور مجھے بغیر آستینوں کے چند کپڑے پہنا دیئے اور کافور لگادیا، لیجئے یہ بھی کافور میرا توشۂ سفر ٹھیرا۔

They covered me with a few sleevless garments and camphor became my provision when they applied it upon me.

وَأَخْرَجُونِي مِنَ الدُّنْيَا فَوَا أَسَفَا   عَلَى رَحِيلٍ بِلَا زَادٍ يُبَلِّغُنِي

اور اب انھوں نے مجھے دنیا سے نکال دیا، ہائے افسوس! سفر پر جارہا ہوں مگر نہ توشہ ہے نہ زادِ راہ

Alas! Now they have taken me from the world on a journey without any provision which will convey me (to my destination).

وَحَمَّلُونِي عَلَى الْأَكْتَافِ أَرْبَعَةٌ   مِنَ الرِّجَالِ وَخَلْفِي مَنْ يُشَيِّعُنِي

اور چار آدمیوں نے مجھے کندھوں پر اٹھالیا، باقی لوگ رخصت کرنے کے لئے پیچھے ہوگئے۔

Four peson carried me on their shoulders and the remaining people bid me farewell from behind.

وَقَدَّمُونِي إِلَى الْمِحْرَابِ وَانْصَرَفُوا   خَلْفَ الْإِمَامِ وَصَلَّى ثُمَّ وَدَّعَنِي

مجھے جنازہ گاہ میں لائے لوگ امام کے پیچھے صف آرا ہوئے اور اس نے جنازہ پڑھ کر مجھے رخصت کردیا۔

They brought me to the place where janaazah salaah is performed. The people formed rows behind the Imaam and after performing the salaah he bid me ferewell.

صَلَّوْا عَلَيَّ صَلَاةً لَا رُكُوعَ لَهَا   وَلَا سُجُودَ لَعَلَّ اللهَ يَرْحَمُنِي

مجھ پر ایسی نماز پڑھی جس میں نہ رکوع ہے نہ سجود شاید کہ اللہ تعالیٰ مجھ پر رحمت فرمائے

A salaah without any Ruku or sajdah was performed upon me so that Allah Ta'aala may shower His Mercy upon me.

وَاَنْزَلُوْنِیْ اِلٰی قَبْرِیْ عَلٰی مَهَلٍ   وَقَدَّمُوْا وَاحِدًا مِّنْهُمْ لِيُلْحِدَنِیْ

اور آہستہ سے مجھے قبر میں اتار دیا اور ایک شخص نے مجھے لحد میں اتار دیا۔

Slowly they lowered me into the grave and one person placed me into the lahd (hollow portion of the grave).

وَكَشَّفَ الثَّوْبَ عَنْ وَجْهِیْ لِيَنْظُرَنِیْ   وَاَسْبَلَ الدَّمْعَ مِنْ عَيْنَيْهِ وَقَبَّلَنِیْ

اس نے آخری دیدار کے لئے میرا منہ کھولا آنکھوں سے آنسو بہلائے اور مجھے چوما۔

He uncovered my face to see me for the last time. He shed tears and kissed me.

فِیْ ظُلُمَاتِ قَبْرِیْ لَا اُمِّیْ وَلَا اَحَدٌ   وَلَا اَبِیْ وَلَا اَخٌ مِّنْ يُّؤَنِّسُنِیْ

اور میری تاریک قبر میں نہ میری ماں ہے، نہ باپ، نہ بھائی، نہ کوئی اور جو میرا دل بہلایا کرے۔

In the darkness of my grave none were present neither my mother nor my father nor my brother to make me feel at ease.

وَهَالَنِیْ اِذْ رَأَتْ عَيْنَایَ اِذْ نَظَرَتْ   مِنْ هَوْلِ مُطَّلَعٍ اِذْ كَانَ اَغْفَلَنِیْ

یہ تنہائی، یہ تاریکی اور یہ وحشت ہی کیا کم آفت تھی کہ اچانک میری آنکھوں نے ایک ہولناک منظر دیکھا

This solitude this darkness, this horror was a small calamity when all of a sudden my eyes witnessed a dreadful scence.

مِنْ مُّنْكَرٍ وَّنَكِيْرٍ مَا اَقُوْلُ لَهُمْ؟   قَدْ هَالَنِیْ اَمْرُهُمْ جِدًّا فَاَفْزَعَنِیْ

یعنی منکر نکیر بھیانک شکل میں نمودار ہوتے۔ ہائے اللہ میں ان کو کیا کہوں، انکی ہولناکی نے تو میرے ہوش و حواس گم کر دیئے

i.e. the dreadful appearance of Munkar and Nakeer. O Allah! How should I anwser them. Their dreadfulness has rendered me senseless.

وَاَقْعَدُوْنِیْ وَجَدُّوْا فِیْ سُؤَالِهِمْ   مَا لِیْ سِوَاكَ اِلٰهِیْ مَنْ يُّخَلِّصُنِیْ

انھوں نے مجھے بٹھلایا اور سختی سے جواب طلبی کرنے لگے بارالہا تیرے سوا کوئی میرا نہیں جو مجھے اس مخمصے سے نجات دلائے

They seated me and strictly demanded me to answer their questions.) O Allah! Besides You there is none to grant me salvation.

فَامْنُنْ عَلَيَّ بِعَفْوٍ مِّنْكَ يَا اَمَلِیْ   اُمْنُنْ عَلٰی تَارِكِ الْاَوْلَادِ وَالْوَطَنِ

اے میری امید اپنے عفو و درگزر کے ساتھ مجھ پر احسان فرما، اس غریب مسافر پر جو اہل و عیال اور وطن سب کچھ پیچھے چھوڑ آیا

O my Hope! Favour me with Your Forvigeness. Favour this traveller who has left behind his family and home.

تَقَاسَمُوْا اَهْلِیَ الْمِيْرَاثَ وَانْصَرَفُوْا   وَصَارَ وِزْرِیْ عَلٰی ظَهْرِیْ يُثَقِّلُنِیْ

گھر کے لوگ واپس جا کر میری میراث بانٹنے لگے اور گناہوں کے بوجھ کی گراں باری میری پشت پر آ پڑی

Back home my family divided my estate and the burden of my sins fell on my back.

وَاسْتَبْدَلَتْ زَوْجَتِیْ بَعْلًا لَهَا بَدَلِیْ   وَحَكَّمَتْهُ فِی الْاَمْوَالِ وَالسَّكَنِ

میری بیوی نے نیا شوہر کر لیا اور گھر کا حکمراں اسے بنا دیا

My wife took to another husband and made him the head of the house and goods.

وَصَيَّرَتْ اِبْنَهَا عَبْدًا لِيَخْدِمَهُ   وَصَارَ مَالِیْ لَهُمْ حِلًّا بِلَا ثَمَنِ

اس نے اپنے بیٹے کو نئے شوہر کا غلام اور خادم بنا دیا اور میرے مال پر "مال مفت دل بے رحم" کے انداز میں تصرف کیا

She made her son the servant and attendant of her new husband and my wealth became permissible for them gratis.

فَلَا تَغُرَّنَّكَ الدُّنْيَا وَزُخْرُفُهَا ۔۔۔ اُنْظُرْ اِلٰى فِعَالِهَا بِالْاَهْلِ وَالْوَطَنِ

دنیا والو! دنیا کی زیب وزینت سے دھوکہ نہ کھاؤ اسنے اپنے بیوی بچوں اور وطن کے ساتھ جو کچھ کیا اس پر نظر رکھو

O people of the world! Don't be deceived by the beauty and glitter of the world. Carefully reflect what it has done to the wife, children and home.

وَانْظُرْ اِلٰى مَنْ حَوَى الدُّنْيَا بِاَجْمَعِهَا ۔۔۔ هَلْ رَاحَ مِنْهَا بِغَيْرِ الْحَنْطِ وَالْكَفَنِ

دیکھو! جن لوگوں نے دنیا بھر کی دولت سمیٹ رکھی تھی وہ یہاں سے کافور اور کفن کے علاوہ بھی کچھ لیکر گئے؟

Reflect on those who have hoarded the whole world! Have they taken with them anything from here besides camphor and kafan?

خُذِ الْقَنَاعَةَ مِنْ دُنْيَاكَ وَارْضَ بِهَا ۔۔۔ لَوْ لَمْ يَكُنْ لَكَ فِيهَا اِلَّا رَاحَةُ الْبَدَنِ

اپنی دنیا سے زہد اور قناعت لو اسی پر راضی رہو، خواہ راحتِ بدن کے سوا تمہیں کچھ میسر نہ آئے۔

Be contented and happy with (the little of) your world (dunya) even though you achieve nothing except comfort for your body.

يَا نَفْسُ كُفِّيْ عَنِ الْعِصْيَانِ وَاكْتَسِبِيْ ۔۔۔ فَضْلًا جَمِيْلًا لَعَلَّ اللهَ يَرْحَمُنِيْ

اے میرے نفس نافرمانی سے باز آ اور اللہ کا فضلِ جمیل حاصل کر اللہ تجھ پر ضرور رحم فرمائے گا۔

O Nafs! O Soul! Abstain from disobedience, earn the beautiful Favours of Allah Ta'aala, definitely Allah Ta'aala will have mercy upon you.

يَا نَفْسُ وَيْحَكِ تُوْبِيْ وَاعْمَلِيْ حَسَنًا ۔۔۔ عَسٰى تُجَازَيْنَ بَعْدَ الْمَوْتِ بِالْحَسَنِ

اے میرے نفس تیرا برا ہو، تو اپنے گناہوں سے توبہ کر اور کوئی نیک کام کر امید ہے تجھے نیک کام کی جزا ضرور دی جائیگی

O Nafs! Woe to you! Repent for your sins and do good actions. There is hope that, definitely, You will be rewarded for your good actions.

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ سَيِّدِنَا مَا ضَاءَ الْبَرْقُ فِي شَامٍ وَّفِي يَمَنٍ

پھر ہمارے آقا سرورِ کائنات پر درود بھیج جب تک بجلیاں شام و یمن میں چمکتی رہیں۔

Send salutations upon our Chosen Master until the lightning strikes in Syria and Yemen.

وَالْحَمْدُ لِلّٰهِ مُمْسِيْنَا وَمُصْبِحِنَا بِالْخَيْرِ وَالْعَفْوِ وَالْإِحْسَانِ وَالْمِنَنِ

اور صبح و شام اللہ کا شکر ادا کر جو ہمیں خیر کی توفیق دیتا، معاف کرتا اور احسان کرتا ہے۔

And all praise is exclusively for Allah Ta'aala morning and evening Who gives us the ability to do good, forgives us and favour us.

An Exemplary Lesson.

جہاں میں ہیں عبرت کے ہر سُو نمونے مگر تجھ کو اندھا کیا رنگ و بو نے

کبھی غور سے بھی یہ دیکھا ہے تو نے جو معمور تھے وہ محل اب ہیں سونے

In this world there are a hundred exemplary lessons but colour and smell has rendered you blind.
Have you ever looked carefully that an inhabited place which has now become desolate.

جگہ جی لگانے کی دنیا نہیں ہے

یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. it is a place of lesson and not a show.

ملے خاک میں اہلِ شاں کیسے کیسے   مکیں ہوگئے لامکاں کیسے کیسے
ہوئے نامور بے نشاں کیسے کیسے   زمیں کھا گئی آسماں کیسے کیسے

How did the men of dignity mix with dust! How did the owner of a home become homeless!
How did the famous become effaced! How did the earth devour the sky! (the haughty)

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

ملوک و حضور و خداوند کیا کیا
دکھائے گا تو زور تا چند کیا کیا   اجل نے پچھاڑے تنومند کیا کیا

How were the people attached to the earth! How many kings, governments and lords showed their authority but for a few days! How many a robust man did not death subdue!

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

اجل نے نہ کسریٰ ہی چھوڑا نہ دارا　اسی سے سکندر سا فاتح بھی ہارا
ہر اک لیکے کیا کیا نہ حسرت سدھارا　پڑا رہ گیا سب یونہی ٹھاٹھ سارا

Death did not leave Kisraa nor Darius. Even a conqueror, like Alexander, was subdued by it. How did it take each person without soothing any agony. All their pomp, glory and retinue fell down helpless.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

یہاں ہر خوشی ہے مبدل بہ صد غم　جہاں شادیاں تھیں وہیں اب ہیں ماتم
یہ سب ہر طرف انقلاباتِ عالم　تری ذات ہی میں تغیر ہیں ہر دم

Here every happiness is transformed into a hundred worries, here places of weddings are turned into places of mourning. These are changes of the universe from all sides. There is a change in yourself at every breath.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

تجھے پہلے بچپن نے برسوں کھلایا۔ جوانی نے پھر تجھ کو مجنوں بنایا۔
بڑھاپے نے پھر آکے کیا کیا ستایا　اجل تیرا کر دے گی بالکل صفایا

Initially, childhood blossmed and delighted you for several years. Thereafter, youth made you mad. Then how did old age harass you! Death will finally annihilate you.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

یہی تجھ کو دھن ہے رہوں سب سے بالا   ہو زینت نرالی ہو فیشن نرالا
جیا کرتا ہے کیا یونہی مرنے والا   تجھے حسن ظاہر نے دھوکہ میں ڈالا

Your only ambition is to remain most elevated and lofty-In both beauty and fashion you should be unique. What? Does it behove a person who is predestined to die to live in such a manner??!! In reality, outward and artificial beauty has decevied you.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

وہ ہے عیش و عشرت کا کوئی محل بھی   جہاں تاک میں ہر گھڑی ہو اجل بھی
بس اب اپنے اس جہل سے تو نکل بھی   یہ طرز معیشت اب اپنا بدل بھی

Can it be a place of pleasure and luxury when death is staring and waiting (at you) at every moment!
Now emerge from your ignorance and change your lifestyle immediately.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show

یہ دنیائے فانی ہے محبوب تجھ کو　ہوئی واہ کیا چیز مرغوب تجھ کو
نہیں عقل اتنی بھی مجذوب تجھ کو　سمجھ لینا اب چاہئے خوب تجھ کو

You love this transient world. Which amazing thing has made you desirous? O Majzoob! Don't you possess sufficient intelligence? Now you should understand this matter well!

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

بڑھاپے سے پاکر پیام قضا بھی　نہ چونکا نہ چیتا نہ سنبھلا ذرا بھی
کوئی تیری غفلت کی ہے انتہا بھی　جنوں تابہ کے ہوش میں اپنے آ بھی

Have you not received the message of death from old age yet? Has it not awakened, startled or cheeked you in the least bit? Is there any limit to your negligence. How long will it take you to return from the state of insanity to sanity?

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

نہ دلدادۂ شعر گوئی رہے گا　نہ گرویدۂ شہرہ جوئی رہے گا
نہ کوئی رہا ہے نہ کوئی رہے گا　رہے گا تو ذکر نکوئی رہے گا

Neither will a lover of poetry remain nor will a lover of fame remain. None has remained nor will anyone remain. Only the remembrance of good deeds will remain.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

جب اس بزم سے اٹھ گئے دوست اکثر   اور اٹھتے چلے جا رہے ہیں برابر
یہ ہر وقت پیش نظر جب ہے منظر   یہاں پر ترا دل بہلتا ہے کیونکر

When most friends left this company and they are continuously leaving it, and when this scene is always vivid before you then why is your heart amused?

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

جہاں میں کہیں شور ماتم بپا ہے   کہیں فقر و فاقہ سے آہ و بکا ہے
کہیں شکوۂ جور و مکر و دغا ہے   غرض ہر طرف سے یہی بس صدا ہے

In this world from somewhere the sound of mourning is heard; from elsewhere the cry of poverty is heard and from somewhere the complaint of oppression, deceit and fraud is heard. In brief, from every side only such cries are heard.

جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشہ نہیں ہے

The world is not a place of attachment. It is a place of lesson and not a show.

کل ہوس اِس طرح سے ترغیب دیتی تھی مجھے　　خوب مُلک روس ہے اور کیا زمین طوس ہے
گر میسر ہو تو کیا عشرت سے کیجے زندگی　　اس طرف آوازِ طبل ادھر صدائے کوس ہے

Yesterday lust was exciting me in this manner- How beautiful is the country of Russia and the land of the town Tus!

If you procure it then with what pleasure will you live! From this side are the beats of musical drums and from the other the sound of a kettle-drum.

سنتے ہی عبرت یہ بولی اک تماشہ میں تجھے　　چل دکھاؤں تو تو قیدِ آز کا محبوس ہے

Hearing it, lesson said at once: "You are only being entertained. Let me show you:- You are imprisoned in the bond of desire and lust."

لے گئی یک بارگی گورِ غریباں کی طرف　　جس جگہ جانِ تمنا سو طرح مایوس ہے

Lesson took me once to the graveyard of the poor and strangers- the place wherein there is no hope to live.

مرقدیں دو تین دکھلا کر لگی کہنے مجھے　　یہ سکندر ہے یہ دارا ہے یہ کیکاؤس ہے

After showing to me two to three graves it said: "This is Alexander, this is Darius and this is Kaikawoos!"

COMPLETE MEDIATION OF DEATH

تو برائے بندگی ہے یاد رکھ   بہر سرافگندگی ہے یاد رکھ
ورنہ پھر شرمندگی ہے یاد رکھ   چند روزہ زندگی ہے یاد رکھ

Remember! You are created to worship!
Remember! Be completely humble!
Otherwise, remember, there will be disgrace! Remember! It is a life of a few days.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

تو نے منصب بھی کوئی پایا تو کیا   گنج سیم و زر بھی ہاتھ آیا تو کیا
قصر عالی شاں بھی بنوایا تو کیا   دبدبہ بھی اپنا دکھلایا تو کیا

If you attained any position then what?
If you gained control of gold and silver treasure then what?
If you constructed a big mansion then what? If you manifested your pomp and glory then what?

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

قیصر اور اسکندر و جم چل بسے　　زال اور سہراب و رستم چل بسے
کیسے کیسے شیر و ضیغم چل بسے　　سب دکھا کر اپنا دم خم چل بسے

Caesar, Alexander and Jumm died. Zaal, Sahraab and Rustam died. What brave and strong people died. Every one died, showing the crookedness of his tail.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

زور یہ تیرا نہ بل کام آئے گا　　اور نہ یہ طول امل کام آئے گا
کچھ نہ ہنگام اجل کام آئے گا　　ہاں مگر اچھا عمل کام آئے گا

Your power and force will be inactive and these long hopes will be of help.
Yes, good action will be of help.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

کیسے کیسے گھر اجاڑے موت نے　　کھیل کتنوں کے بگاڑے موت نے
پیل تن کیا کیا پچھاڑے موت نے　　سرو قد قبروں میں گاڑے موت نے

What types and designs of houses did not death devastate! How many people's play did not death spoil!
What gigantic forms did not death subdue!
Death buried their whole statue in the graves.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

کوچ ہاں اے بے خبر ہونے کو ہے   تا بکے غفلت سحر ہونے کو ہے
باندھ لے توشہ سفر ہونے کو ہے   ختم ہر فرد بشر ہونے کو ہے

Yes, O Ignorant! You are to depart shortly. For how long will this negligence remain? The break of dawn is near.
Prepare provisions. The journey is about to commence shortly. The end of every human is going to occur.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

نفس اور شیطاں ہیں خنجر در بغل   وار ہونے کو ہے اے غافل سنبھل
آنہ جائے دین و ایماں میں خلل   باز آ، ہاں باز آ اے بدعمل

Nafs (the lower self) and shaytaan are a dagger in the side.
The attack is going to be launched, hence. O Negligent! Be firm and alert.
Let not any deficiency come in Deen and Imaan.
Stop! Yes, abstain! O transgressor!

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

دفعتہً سر پر جو آپہنچی اجل   پھر کہاں تو اور کہاں دارالعمل
جائے گا یہ بے بہا موقع نکل   پھر نہ ہاتھ آئے گی عمرِ بے بدل

Suddenly the seeker, death, came upon the head.
Now where are you and where is Darul 'Amal (place of deeds).
This precious opportunity will be lost.
Never will this irreplaceable life return.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

تجھ کو غافل فکرِ عقبیٰ کچھ نہیں   کھا نہ دھوکہ عیشِ دنیا کچھ نہیں
زندگی چند روزہ کچھ نہیں   کچھ نہیں اس کا بھروسہ کچھ نہیں

To you, O Negligent! The worry of the Aakhirah means nothing.
Do not be deceived! The luxury of this world is a deception.
The few days of this life is a deception.
Reliance on it is fruitless, fruitless.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

ہے یہاں سے تجھ کو جانا ایک دن   قبر میں ہوگا ٹھکانہ ایک دن
منہ خدا کو ہے دکھانا ایک دن   اب نہ غفلت میں گنوانا ایک دن

One day you will have to depart from here. One day your abode will be the grave.
One day you will have to face Allah.
Hence, do not ever spend one day in negligence.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

سب کے سب ہیں رہرو کوئے فنا   جا رہا ہے ہر کوئی سوئے فنا
بہہ رہی ہے ہر طرف جوئے فنا   آتی ہے ہر چیز سے بوئے فنا

Every one is a traveller on the road of death.
Every one is advancing towards the viciousness of death.
From every where flows the river of death.
From every where emerges the smell of death.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

چند روزہ ہے یہ دنیا کی بہار   دل لگا اس سے نہ غافل زینہار
عمر اپنی یوں نہ غفلت میں گزار   ہوشیار اے محوِ غفلت ہوشیار

The beauty of this world is but for a few days.
Beware! O Negligent person! Do not attach your heart to it.
Do not pass your time in negligence
Be Alert! O you Absorbed in Negligence! Be cautious!

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

ہے یہ لطف و عیش دنیا چند روز   ہے یہ دورِ جام و مینا چند روز
دارِ فانی میں ہے رہنا چند روز   اب تو کر لے کارِ عقبیٰ چند روز

This worldly pleasure and luxury is for a few days.
This period of glass and goblet is for a few days.
Living in this transient world is for a few days.
Now do the actions for the Aakhirah for a few days

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

عشرتِ دنیائے فانی ہیچ ہے　　پیشِ عیشِ جاودانی ہیچ ہے
مٹنے والی شادمانی ہیچ ہے　　چند روزہ زندگانی ہیچ ہے

The pleasure of the transient world is trifle.
The presented eternal pleasure is insingnificant.
The transient delight is worthless.
The life of a few days is nothing.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please death is ultimate.

ہو رہی ہے عمر مثلِ برف کم　　چپکے چپکے رفتہ رفتہ دَم بدَم
سانس ہے اک رہروِ ملکِ عدم　　دفعتہً اک روز یہ جائے گا تھم

Life is melting, like a piece of ice. silently, gradually and perpetually.
Breath in a wayfarer to unknown dominion (realm).
Suddenly one day. it will stop.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

آخرت کی فکر کرنی ہے ضرور   جیسی کرنی ویسی بھرنی ہے ضرور
زندگی اک دن گزرنی ہے ضرور   قبر میں میّت اترنی ہے ضرور

Definitely, concern for the Aakhirah has to be made.
Definitly, as you do so will you pay. Definitly one day life will pass.
Definitly, the deceased will be lowered in the grave.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

آنے والی کس سے ٹالی جائیگی   جان ٹھہری جانے والی جائیگی
روح رگ رگ سے نکالی جائیگی   تجھ پہ اِک دن خاک ڈالی جائیگی

From whom can the on comer be evaded?
Know! The stationery soul will be removed.
The soul will be extracted from every vien.
One day sand will be thrown over you.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

توسنِ عمرِ رواں ہے تیز رو   چھوڑ سب فکریں لگا مولیٰ سے لو
گندم از گندم بروید جو ز جو   از مکافاتِ عمل غافل مشو

The years of age are moving like the flow of a fast water current. Discard all worries and deeply meditate upon Allah. As you sow, so shall you reap. (Wheat produces wheat, barley produces barley).
You will receive the rewards of deeds..O Neglectful!

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

بزمِ عالم میں فنا کا دور ہے   جائے عبرت ہے مقامِ غور ہے
تو ہے غافل یہ ترا کیا طور ہے   بس کوئی دن زندگانی اور ہے

In the gatherings of the Universe there is a circulation of mortality. It is a place of lesson - a place of reflection. You are neglectful. What type of attitude are you displaying? Some other day life will be different.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

سخت سخت امراض گو تو سہہ گیا   چارہ گر گو سخت جاں بھی کہہ گیا
کیا ہوا کچھ دن جو زندہ رہ گیا   اک جہاں سیل فنا میں بہہ گیا

Altough you bore fatal sicknesses and the harsh words of well-wishers. Then too what happend to those few days wherein you remained alive? They were washed away in the flood of mortality in this world.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

لاکھ ہو قبضہ میں تیرے سیم و زر   لاکھ ہو بالیں پہ تیری چارہ گر
لاکھ تو قلعوں کے اندر چھپ مگر   موت سے ہرگز نہیں کوئی مفر

If you have a hundred thousand silver and gold coins in your treasure, a hundred thousand remedies in your possession and you are secured in a hundred thousand forts then too there is no escape from death.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

سرکشی زیر فلک زیبا نہیں   دیکھ جانا ہے تجھے زیر زمیں
جب تجھے مرنا ہے ایک دن بالیقیں   چھوڑ کر فکر این و آں کر فکر دیں

Rebellion under the sky is no beauty. Look! You will have to go beyond the earth. When you most definitly have to die one day then discard this and that worry and worry for Deen.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate .
Do as you please. Death is ultimate.

بہرِ غفلت یہ تری ہستی نہیں — دیکھ جنت اس قدر سستی نہیں
رہ گزر دنیا ہے یہ بستی نہیں — جائے عیش و عشرت و مستی نہیں

It is not befitting for your being to bé filled with negligenence. Look! Jannat is not that cheap. The world is a roadway, not a residential area. It is not a place of comfort, luxury and lust.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

عیش کر غافل نہ تو آرام کر — مال حاصل کر نہ پیدا نام کر
یادِ حق دنیا میں صبح و شام کر — جس لیے آیا ہے تو وہ کام کر

O Negligent one! Do not take rest nor comfort. Do not acquire wealth nor fame. Remember Allah Ta'aala in the world morning and evening. Do that work for which you have come.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death.Death is ultimate.
Do as you please. Death is ultimate.

مال و دولت کا بڑھانا ہے عبث   زائد از حاجت کمانا ہے عبث
دل کا دنیا سے لگانا ہے عبث   رہ گزر کو گھر بنانا ہے عبث

To increase goods and wealth is profitless.
To earn more than necessary is useless.
To attach the heart to the world is absurdity.
To make a roadway a house is stupidity.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

عیش و عشرت کیلئے انساں نہیں   یاد رکھ تو بندہ ہے مہماں نہیں
غفلت و مستی تجھے شایاں نہیں   بندگی کر تو اگر ناداں نہیں

The human being is not meant for luxury and comfort.
Remember you are a servant and not a guest. Negligence and lust is not appropriate for you Worship Allah if you are not foolish.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

کجروں کی یہ چمک اور یہ مٹک   دیکھ کر ہرگز نہ رستے سے بھٹک
ساتھ ان کا چھوڑ ہاتھ اپنا جھٹک   بھول کر بھی پاس نہ ان کے پھٹک

Never stray away from the road by looking at the pomp and glory of the wrong headed.
Leave their hands with a violent jerk.
Do not approach them even by mistake.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

حسنِ ظاہر پر اگر تو جائے گا   عالمِ فانی سے دھوکہ کھائے گا
یہ منقش سانپ ہے ڈس جائیگا   رہ نہ غافل یاد رکھ پچھتائیگا

If you consider external beauty you will be deceived by this transient world. This is a decorated snake which bites. Remember! Do not be negligent, you will be sorry.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate
Do as you please. Death is ultimate.

دارِ فانی کی سجاوٹ پر نہ جا نیکیوں سے اپنا اصلی گھر سجا
پھر وہاں بس چین کی بنسی بجا اِنَّهٗ قَدْ فَازَ فَوْزًا مَنْ نَجَا

Do not decorate this transient world.
Adorn your original house with good deeds.
Then play the flute of relief there.
Verily the person who has been saved has attained a great success.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

خانۂ رنگیں ہے یہ دارِ جہاں طفلِ ناداں بن کے دیکھا پر نہ ہاں
واہ تو نے دل لگایا ہے کہاں تجھ کو رہنا ہی ہے کتنے دن یہاں

This world is a colourful place. Yes, do not become a foolish child by looking at it.
Alas! where have you fixed your heart.
How many days do you wish to live here?

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

تو ہے اس عبرت کدہ میں بھی مگن   گو یہ ہے دار المحن بیت الحزن
عقل سے خارج ہے یہ تیرا چلن   چھوڑ غفلت عاقبت اندیش بن

Are you still delighted in this place of lesson even though it is a place of affliction, a house of sorrow.
Your conduct is beyond comprehension.
Discard negligence, consider the end-result.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

یہ تیری غفلت ہے بے عقلی بڑی   مسکراتی ہے قضا سر پر کھڑی
موت کو پیش نظر رکھ ہر گھڑی   پیش آنے کو ہے یہ منزل کڑی

This negligence of yours is very senseless.
Fate stands smiling upon your head.
Keep death always in front of you.
This difficult stage is approaching.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

گرتا ہے دنیا پہ تو پروانہ وار   گو تجھے جلنا پڑے انجام کار
پھر یہ دعویٰ ہے کہ ہم ہیں ہوشیار   کیا یہی ہے ہوشیاروں کا شعار

You are hankering upon this world like a moth even though you will have to finally burn.
Then you claim that you are intelligent. What? Is this the sign of intelligence?

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

حیف دنیا کا تو ہے پروانہ تو   اور کرے عقبیٰ کی کچھ پروا نہ تو
کس قدر ہے عقل سے بیگانہ تو   اس پہ بنتا ہے بڑا فرزانہ تو

You are unconcerned with the inequity of this world.
You are unconcerned about the out come (end-result)
How unrelated is it to intelligence!
Yet you become wise upon it!

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death .Death is ultimate.
Do as you please. Death is ultimate.

دفن خود صدہا کئے زیر زمیں   پھر بھی مرنے کا نہیں حق الیقیں
تجھ سے بڑھ کر بھی کوئی غافل نہیں   کچھ تو عبرت چاہئے نفس لعیں

Burial itself is calling out from beneath the ground, then too there is no correct conviction of dying.
There is none more neglectful than you. The accursed self needs some lesson.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

یوں نہ اپنے آپ کو بے کار رکھ   آخرت کے واسطے تیار رکھ
غیر حق سے قلب کو بیزار رکھ   موت کا ہر وقت استحضار رکھ

Don't keep yourself idle.
Prepare for the hereafter.
Keep your heart disgusted with the wrong.
Remember death at all time.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you plases. Death is ultimate.

تو سمجھ ہرگز نہ قاتل موت کو   زندگی کا ہاں حاصل موت کو
رکھتے ہیں محبوب عاقل موت کو   یاد رکھ ہر وقت غافل موت کو

Never understand death to be a destroyer of life.
Understand! Death brings life.
The intelligent person loves death.
O Negligent! Remember death always.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

ترک اب ساری فضولیات کر   یوں نہ ضائع اپنی تو اوقات کر
رہ نہ غافل یادِ حق دن رات کر   ذکر و فکر ہاذم اللذات کر

Abandon all worthless things.
Don't waste your time.
Don't be neglectful, Remember Allah day and night.
Remember and worry about the breaker of all pleasures.

ایک دن مرنا ہے آخر موت ہے
کرلے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

یہ تری مجذوب حالت اور یہ سن　　ہوش میں آ اب نہیں غفلت کے دن
اب تو بس مرنے کے دن ہر وقت گن　　کس کمر، درپیش ہے منزل کٹھن

This is your lost (Majzoob) state at and at this age.
Come to your senses, it is not the day of negligence now.
Now you should always count the day of your death.
Straighten your back, a very difficult journey is ahead.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

یہ تری پیرانہ مستی تا بکے　　یہ تری شہوت پرستی تا بکے
یہ ترا گھر اور گھرستی تا بکے　　تا بہ کے یہ تیری ہستی تا بکے

How long this old lust of yours?
How long this carnal worship of yours?
How long this house and married life of yours?
How long this existence of yours?

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

کر نہ پیری میں تو غفلت اختیار   زندگی کا اب نہیں کچھ اعتبار
حلق پر ہے موت کے خنجر کی دھار   کر بس اب اپنے کو مُردوں میں شمار

Do not choose unmindfulness in old age. There remains no reliance of life now. The sharpness of the dagger of death is upon the throat. Now count yourself amongst the dead.

ایک دن مرنا ہے آخر موت ہے
کر لے جو کرنا ہے آخر موت ہے

One day you will taste death. Death is ultimate.
Do as you please. Death is ultimate.

During childhood I heard a couplet. After graduating whenever I heard the sound of the striking of the clock those couplets came to mind. "O Unmindful! The watch is telling you every strike has decreased the age of your life." If a little thought is given then every strike on the clock brings to mind the termination of one's life, *e.g.*, at twelve o'clock this reminder is given twelve times. Unfortunately, we are so unmindful that the *Aayat* of the Quraan, the sayings of Prophet (*Sallallahu Alaihi Wasallam*) and the exemplary lessons of this world especially the death of one's close relatives does not make us mindful of death. May Allah give me and my friends the ability to remember death.

Hadhrat Sheikhul Hadeeth Maulana Mohammed Zakaria Saheb (Rahmatullahi Alaihi)
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